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ABSTRACT

This program was developed and implemented to correct noncompliance with Florida Education Legislation 233.061, to increase knowledge of basic facts surrounding the Holocaust and to increase positive tolerance attitudes of diversity. The objectives for the program were to increase the instruction of the Holocaust by 75%; increase the student's knowledge of the Holocaust by 30%; and increase positive tolerance attitudes of diversity by 10%. The target group of teachers were required to instruct the Holocaust using an author designed curriculum. All the program objectives were met with the target groups improving dramatically teacher and student knowledge of the Holocaust. Appendixes include a parent letter, grade level curriculum, suggested projects, and grade-level teacher resource packets. (Contains 20 references.) (Author)

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ED 422 215

IMPLEMENTING HOLOCAUST EDUCATION CURRICULUM TO COMPLY WITH FLORIDA LEGISLATION 233.061 AT THE MIDDLE SCHOOL LEVEL

by
Shirley E. Geiss

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A Final Report submitted to the Faculty of the Fischler Center for the Advancement of Education of Nova Southeastern University in partial fulfillment of the requirements for the degree of Master of Science

An abstract of this report may be placed in the University database system for reference

July 7, 1997

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Abstract

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Authorship Statement

I hereby testify that this paper and the work it reports are entirely my own. When it has been necessary to draw from the work of others, published or unpublished, I have acknowledged such work in accordance with accepted scholarly and editorial practice. I give this testimony freely, out of respect for the scholarship of others in the field and in the hope that my own work, presented here, will earn similar respect.

Shirley E Lyons
student's signature

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Practicum title Holocaust Curriculum in the Middle School

Student's name Shirley E. Geiss Completion date April 4, 1997

Project site DeLand Middle School

Mentor's name MARY Baeringer
print *signature*

Mentor's position at the site Asst. Principal Phone # 904-822-6580

Comment on impact of the project (handwritten):

Mrs. Geiss' project had a great impact on both teachers and students. Teachers were provided with a curriculum that is grade/age appropriate. This not only increased their confidence but encouraged them to provide support for integrating a "Tolerance" theme throughout the disciplines & extra curricular programs. (Harmony)
Students knowledge and interest increased as evidenced in their Social Studies Fair themes & Writing Contest entries.

Table of Contents

Chapters

I. Purpose..... 1

II. Research and Solution Strategy..... 12

III. Method.....26

IV. Results.....35

V. Recommendations.....38

Reference List 40

Appendixes

Appendix A: Florida Education Legislation 42

Appendix B: Teacher Awareness Survey.....44

Appendix C: Results of Teacher Awareness Survey.....47

Appendix D: Student Survey / Test.....49

Appendix E: Results of Student Survey / Test.....53

Appendix F: District Letter.....58

Appendix G: Author Designed Unit: Number the Stars.....60

Appendix H: Author Designed Unit: Devil's Arithmetic.....82

Appendix I: Author Designed Unit: Night.....103

Appendix J: Parent Information Letter.....120

Appendix K: Sixth Grade Resource Packet.....122

Appendix L: Seventh Grade Resource Packet.....174

Appendix M: Eighth Grade Resource Packet.....201

Appendix N: Teacher Reference List.....260

Appendix O: "Schindler's List" Parent Letter and Project Format...262

CHAPTER 1

Purpose

Background

The target school was located outside of a large metropolitan area in central Florida. The school was situated in a middle class socio-economic neighborhood within the community. There was one federally subsidized housing area that fed into the middle school. The majority of the students who attended the school came from the middle socio-economic class. Although there were pockets of upper-middle and upper class communities in the area served by the practicum site school, they were few and in the decline. The transient minority population was increasing within the target school.

The student population consisted of 1767 individuals. Of these 1,767 students, 47.4% were female (838) and 52.6% were male (929). The ethnic make-up of the school was as follows: 79.9% Caucasian, 15.8% African American, 3.6% Hispanic, .3% Asian, and .4% Indian. Of the population, 20 students were disabled. These disabilities included autism and severe emotional disabilities. Two hundred forty-nine students with mild disabilities were serviced at the target

school. These disabilities included such categories as emotional, visual, physical and specific learning disabilities. These two groups comprised 16.6% of the total student population. There were three students enrolled in the speakers of other languages (ESOL) program. Gifted students comprised 13.4% of the population. Of these students, 103 were female and 114 were male. Dropout prevention programs are designed to meet the needs of students who are not effectively served by traditional education in the public school system. The target site's enrollment in the dropout prevention program was 5.4% (95) students.

The percentage of students eligible for free or reduced lunch at the target school was 40.4% of the population. Of this percentage 59.7% were Caucasian, 31.9% were African American, 7.4% were Hispanic, .2% were Asian, and .9% were Indian. This number correlates with the district's average of 40.4% total free and reduced lunch.

The mobility rate demonstrates how stable a school's population is during the school year. Schools with highly mobile populations face challenges that differ with stable populations. The target site had a mobility rate of 32%. This was above the district's average rate of 29.8%. The average daily attendance rate was 91.9%, which was above the school district's 91.8%.

There were 94 teachers employed at the site school. Of these, 59 were female and 35 were male. The ethnic breakdown of teachers was 81 Caucasian, ten African American, two Hispanic and one Asian. Forty-four percent of the teachers held advanced degrees and 55% of the faculty had over ten years experience.

The teacher-pupil ratio was one teacher to 26 students. According to the district guidelines, teachers were allowed to have no more than 150 students assigned to a class, with the exception of physical education, band and chorus classes. This number varied greatly when certain classes were taken into consideration. In many special education classes, that ratio dropped as low as one teacher to 16 students.

The site school had an administrative staff of a principal, four assistant principals, and one teacher-on-assignment. Administrative duties included supervision, discipline, security, teacher evaluations, curriculum development, facilities upkeep, textbook inventory, student services, field trip development and approval, community relations and various other related duties.

The school had a guidance department that consisted of four guidance counselors. Each counselor was assigned to a grade level and one was assigned to the exceptional services educational area. Each counselor handled all scheduling,

parent-teacher conferences, support group coordination, summer school recommendations, student council activities and various other responsibilities.

The site school had developed several programs to fit the needs of the students. In the elective department, there was an opportunity for every sixth grader to experience each elective during the school year. Every five week period, students rotated to a new elective allowing each student exposure to all areas of possible interest. There was a program that offered all students the opportunity to take part in an intramural sports competition. Every student competed as part of a team in traditional sports.

In addition to an extensive elective program, the site school worked at designing new and challenging curriculum. The math department offered a one year accelerated Algebra class. Students could take part in a two year foreign language program in place of the standard reading class. New curriculum designed to integrate several subject areas had been in place for the past two years. However, one area of required curriculum study had not been addressed properly. Florida State Legislation 233.061 requires that instructional staff members are to teach the history of the Holocaust. This instruction is to include the understanding of the ramifications of racism, stereotyping and examine what it means to be a

responsible and respectful person in society. The site school had done very little to meet this state requirement while educating today's youth.

The practicum author was a language arts and reading teacher, team leader, language arts contact, and correlate chairperson for the School Improvement Team. These positions enabled the author to be in constant contact with several curriculum departments. It was the responsibility of the author to work in close connection with all language arts and reading teachers and assist in selection and development of new curriculum. For this reason, it was important to the practicum author for all teachers to be in compliance with all state mandated instruction and for all students to be successful in their academic endeavors.

Problem Statement

One of the responsibilities of a teacher in the public school system is to educate all students according to the state mandates. Very often teachers become weighted down with daily issues and fail to keep abreast of changing requirements within state education legislation. On April 29, 1994 legislation was passed that mandated Holocaust instruction to be included in public schools. This legislative mandate did not limit instruction on the Holocaust to any particular grade level or academic subject. Instead, it aimed for inclusion of Holocaust studies in all areas (Appendix A, p.42).

The site school was in violation of this mandate. As an educational leadership major and chair of the site's School Improvement Plan, the practicum author was concerned about the site school's noncompliance with this legislated instruction. An analysis of the Scope and Sequence in all five curriculum areas (math, science, geography, language arts and reading), showed that there was no instruction concerning the Holocaust included in yearly developmental courses.

The practicum author designed a survey (Appendix B, p. 44) to determine if any staff member were instructing on the subject of the Holocaust even though it was not apparent in a review of the curriculum shown in the Scope and Sequence. Survey results (Appendix C, p. 47) showed that only three members of the instructional staff were teaching students about the Holocaust. In addition, survey results (Appendix C, p. 47) revealed that only two of the surveyed teachers were aware of the state mandate to instruct students in the Holocaust. Survey results (Appendix C, p. 47) also showed that 100% of the faculty were unaware that the School Improvement team had adopted the objective that stated: "Teachers will ensure that all students receive Holocaust education in compliance with Florida Education Legislation 233.061."

There were many factors that contributed to the problem of noncompliance

with Florida Legislation 233.061. The most obvious of these reasons being the ignorance to the existence and content of the legislation. Only two of the surveyed teachers were aware of the state mandate to instruct students in the Holocaust (Appendix C, p. 47). Teachers cannot be excepted to ensure that all mandated areas are covered unless there has been the proper dissemination of information. Only two of the surveyed teachers had received any information regarding this vital piece of legislation and how it affected instruction in the classroom (Appendix C, p.47).

Another factor was lack of availability of inservice training or county guidance on the proper instruction of the Holocaust (Appendix C, p.47). This is a vast and intimidating subject and caution must be taken when presenting material to middle grade students. Without this proper training teachers felt unprepared to instruct. Compounding the situation was the fact that the targeted teachers have no resource material and were unaware of any availability of county material (Appendix C, p. 47).

Perhaps the most surprising aspect of the contributing factors was the one that was concerned with teachers locating outside resources and private assistance. While educators were expected to seek out the information needed to construct an

interesting and complete curriculum, 82 % of the targeted teachers responded on the author generated survey (Appendix B, p.44) that there was no guidance as to where to seek information (Appendix C, p. 47). There had been no information regarding connections with the United States Holocaust Memorial Museum or the local synagogues made available to teachers (Appendix C, p.47).

The noncompliance with the Florida Legislation had a negative impact on the site school. First and most importantly, the site school was out of compliance with state legislation. Second, the targeted teachers were not addressing the objective in the school improvement plan that required compliance with the legislation. If a student at the site school was not receiving an education in the Holocaust, then that student's needs were not being met.

The legislation was designed to educate students in the Holocaust, but it also states: "for the purpose of encouraging tolerance of diversity in a pluralistic society" (Appendix A, p. 42). Not being able to change students' attitudes concerning a diverse world and failing to address the need for respect of others was another area of negative impact at the site school. In order to gain student insight and information concerning the intent of the legislation to "encourage tolerance of diversity in a pluralistic society," the practicum author created a

student survey / test (Appendix D, p.49). Eighty-five percent of the students responded negatively to questions regarding effects of prejudice and respect towards others (Appendix D, items 17-25, p.49). The final negative effect of targeted teachers noncompliance with Florida legislation was the students' lack of knowledge in the area of the Holocaust. Eighty-five percent of the students at the site school could not answer basic questions regarding events surrounding the Holocaust (Appendix D, items 1-16, p.49).

The only measure taken at the target school to correct this problem was to include a compliance objective in the school improvement plan. Information obtained from the district level affirmed that there was nothing in place for the middle school teachers to turn to for assistance. In fact Egnor, the district's Social Studies Specialist had encouraged the practicum author to share instructional material developed about the Holocaust with teachers in the district (Appendix F, p.58).

The target group for this practicum were the 94 teachers at the site school and the 1,767 students. A description of those two target groups was provided in Chapter One. Only 25% of the target students were currently receiving instruction about the Holocaust due to the fact that only three teachers at the site were

instructing this mandated legislation. One hundred percent of the target students should have been receiving this instruction as required by state legislation. Therefore, the focus of this practicum was to develop strategies that increased Holocaust instruction and eliminated the 75% discrepancy.

Outcome Objectives

The statistics concerning noncompliance with Florida Education Legislation 233.061 was of great concern to this practicum author as an educational leadership major. The practicum author had reviewed the problem with the site school principal and determined that the following objectives would result in a more complete curriculum and help the school achieve compliance with instructing all students about the Holocaust.

At the conclusion of the proposed 12 week implementation period the practicum author hoped to meet the following objectives:

1. Curriculum instruction concerning the Holocaust would increase by 75% so that the site school is in compliance with Florida Education Legislation 233.061 and 100% of the target students receive this instruction. This objective was measured by documentation of curriculum instruction about the Holocaust in lesson plans and instruction in the language arts courses.

2. Seventy-five percent of the target group students would increase their knowledge of basic facts surrounding the Holocaust by 30% or more so that 100% of the targeted students were knowledgeable of the basic facts surrounding the Holocaust. The objective was measured by comparing pre and post responses (Appendix E, p. 53) to an author constructed test / survey (Appendix D, p. 49). The criteria that was used to measure knowledge of the Holocaust was a score of 75% on the author constructed test.

3. One hundred percent of the target group of students would increase positive tolerance attitudes of diversity by 10% or more. This objective correlates to Florida Education Statue 233.061 and was measured by comparing pre and post responses (Appendix E, p. 53) to an author constructed test / survey (Appendix D, p. 49). The criteria that was used to measure a positive tolerance attitude was positive responses to 75% of the attitudinal items (items 17-25) on the test / survey.

CHAPTER II

Research and Planned Strategy

In researching the problem of noncompliance with the Florida Department of Education legislation, the practicum author reviewed a great deal of literature on Holocaust education and a variety of theories on the incorporation of Holocaust curriculum in the school setting. Much of the research suggested that educators needed sound rationales, goals and objectives for teaching about the Holocaust (Totten and Feinberg, 1995).

> The problem with too much being taught by too many without focus is that this poses the danger of destroying the subject matter through dilettantism. It is not enough for well-meaning teachers to feel a commitment to teach about genocide; they also must know the subject. The problems of popularization and proliferation should make us careful about how we introduce the Holocaust into the curriculum; it does not mean we should stop teaching it. But we must try to define the subject of the Holocaust. Even if we do not agree about the content of the subject, we must agree on its goals and on its limitations (Friedlander, 1979, p. 519).

According to Lipstadt (1994), there is a clear and future danger in today's society. In a Roper conducted poll to determine Americans' knowledge of the Holocaust, 22 percent of American high school students answered, yes, it was possible that the Holocaust did not happen. The Roper poll gave cause for alarm about an appalling American ignorance of the most basic facts of the Holocaust. Thirty-eight percent of adults and 53 percent of high school students either

"didn't know" or incorrectly explained what was meant by "the Holocaust." Twenty-two percent of the adults and 24 percent of the students did not know that the Nazis first came to power in Germany. The poll indicated what would be possible in years to come if basic Holocaust education was not improved. Future generations would not hear the story of the Holocaust from the people who can say, "This is what happened." The natural processes of time work against memory (Lipstadt, 1994).

The opening of the United States Holocaust Memorial Museum in Washington increased American's awareness of the Holocaust, but their knowledge remained shallow, incomplete and imperfect. In a poll commissioned by the American Jewish Committee, results revealed 7 percent of those questioned did not know such basic things as who was Adolf Hitler. Six percent could only answer one of the five basic questions such as "Country in which Nazis first came to power," "Number of Jews killed in the Holocaust" and "Symbols worn by Jews" (Ain, 1994).

"Only when humane learning fails, when memory fails, when we do not remember how dangerous it is to forget, does the monster of hate and oppression begin to revive, begin to live, begin to thrive" (Giammati, 1986, p.16). In the Europe of half a century ago, with terrible results, this lesson was forgotten. Giammati (1986) suggested that education must learn from the failures of humane

learning as well as from the successes. Holocaust education provided a unique way by which this could be accomplished. Slowly, educational authorities recognized the need to make students aware of the importance of making choices; to recognize the necessity of taking a stand to prevent evil in whatever guise it might appear. Courses, or at least units on the Holocaust and its implications for today's world, needed to be developed (Holroyd, 1995). One lesson of the Holocaust that must be imparted to the students of today is that life is very precarious. That was the case fifty years ago and it is still the case today. On the streets of America's cities the youth of today witness the tragedy of another drive-by shooting and wonder, when will it cease? Reports from neighborhoods ruled largely by powerful and amoral drug lords raise questions in today's youth concerning the effectiveness of civil authority. The growing evidence of racism and religious bigotry mounts throughout the country. Politicians bemoan the loss of family values, and with the sincerity of campaign rhetoric, pledge sweeping changes. In the end most come to nothing. Fifty years since the liberation of the camps and little seems different in the world. Society must learn the lessons of the Holocaust. Educators must make sure students, and generations after learn the lessons (Holroyd, 1995).

Young people in the middle school learned valuable lessons from studying the Holocaust and applying the lessons to personal and world situations today (Cooper, 1994). Students learned how the misuse of education and the

application of knowledge, skills, and technology resulted in the genocide. Students learned about the tremendous acts of bravery and courage. Above all, students became aware of the dangers of prejudice, apathy, and indifference; objectives mandated in the Florida Education Legislation 233.061.

Goleman, as cited by O'Neil (1996), stated that emotional intelligence is just as vital as cognitive ability. Emotional intelligence includes a student knowing what feelings are and using feelings to make good decisions in life. According to Goleman, as cited by O'Neil (1996), IQ contributed, at best, about 20 percent to the factors that determined life success. That left 80 percent to everything else. Changes in the family and emphasis placed on using computers has caused a reduction in student interaction with adults and peers. That reduction has led to students who are more impulsive, more disobedient, more angry, more depressed and more lonely. Educators helped reduce this growing area by increase of the student's exposure to curriculum that required the emotion of empathy. Developing the concern for other human beings lead a student out of that unemotional world. By the introduction of a curriculum on the Holocaust educators touched on the emotional literacy of students and in turn, developed a generation of caring citizens (O'Neil, 1996).

As well as developing intelligence and emotional awareness in students, the Secretary's Commission on Achieving Necessary Skills (SCANS), identified a

three-part foundation of skills and personal qualities that are needed for solid job performance. One area was the area of thinking skills. This area stated that a student needs the ability to learn, to reason, to think creatively, to make decisions, and to solve problems. Holocaust education required a student to assimilate the information from the instructor and begin to develop questioning, thinking and reasoning skills. No student that was exposed to the Holocaust did not begin to develop the basic skills that the SCANS Report identified as necessary (SCANS, 1992).

Based upon the overwhelming research supporting the instruction of the Holocaust, several states have addressed the issue and adopted legislation requiring the instruction in the public school system. In 1992 California State Legislators sponsored a bill, that gained unanimous support, and received no opposition from state agencies. This vital piece of legislation was the Assembly Bill 3216 that stated: "..places greater emphasis in the social science curriculum on one of the most tragic human events. Children need to be aware of the Holocaust in light of today's society racism and acts of violence" (Wolkoff, 1992). New Jersey State Legislative Bill A-2780 stipulated that the calamity of genocide, from the massacre of Armenians during World War I to the self-annihilation of Pol Pot's Cambodia, be taught to all high school students in New Jersey ("Lessons of Holocaust", 1993).

On April 29, 1994, the Florida State Legislature mandated that instruction on the subject of the Holocaust be included in public school. The language of the mandate reveals the intent of the Legislature.

> Members of the instructional staff of the public schools, subject to the rules and regulations of the State board and of the school board, shall teach efficiently and using the prescribed courses of study, and employing approved methods of instruction the following:
> The history of the Holocaust, the systematic, planned annihilation of the European Jews by the Nazis during World War II, whose massive slaughter was a watershed event in the history of humanity, to be taught in a manner that leads to an investigation of human behavior, an understanding of the ramification of prejudice, racism and stereotyping and an examination of what it means to be a responsible and respectful person, for the purposes of encouraging tolerance of diversity in a pluralistic society and for nurturing and protecting democratic values and institutions (Florida Education Statue, 233.061, 1994).

The Holocaust was an extraordinary complex period in history. In addition to the above considerations, the presentation of a Holocaust unit must be methodologically sound. It must present to students an understanding and compelling narrative, utilizing both primary and secondary accounts. It must also place the people and events of the Holocaust in the appropriate geographic and historical context. Finally, it must offer students plentiful opportunities to reflect on personal and corporate applications for the lessons learned.

This practicum author reviewed research literature on the strategies and recommendations for the instruction of the Holocaust. Many educators had the same concern; what and when to tell children. Rosenberg (1993), stated that

Holocaust education in the past has consisted of names, dates and graphic photographs or film footage of concentration camps. It was little wonder that educators dreaded the student's questions; many had no model for teaching the important lessons that Holocaust education required. Rosenberg (1993) went on to state that even young children can see the implications and the consequences of actions. Young students can learn that there is a personal responsibility to react with intelligence, not with ignorance and hatred. Students that have moved into adolescence are able to understand the historical events that led to the Holocaust. Fisher, as cited by Rosenberg (1993), stated that the adolescent is capable of comprehension of the complexities of human behavior and the ability to examine and evaluate issues, such as stereotyping, scapegoating, anti-Semitism and using education as a tool for propaganda.

Selection of the content for study was contingent on a number of factors: (1) the teacher's knowledge of the history of the Holocaust, (2) the particular course being taught, (3) the goals and objectives of the study, (4) the amount of time available, and (5) the resources available (Feinberg, 1995). Educators needed to place the study of the Holocaust within a historical context that allowed students to see the relationship of political, social, and economic factors that had an impact on the times and events that resulted in that history. If emphasis was

placed too strongly on one factor, the ultimate organization of the unit was directly affected. Holocaust education demanded that teachers and curriculum planners attempt to integrate the political, social and economic factors associated with this history (Feinberg, 1995). Every effort was made to avoid depicting groups as one-dimensional. Educators avoided simplistic views of groups. While Jews were the target of anti-Semitism and were the central victims, students did not simply view Jews as solely being victims. Jewish resistance was also examined. Likewise, Germans were not perceived only as Nazis or perpetrators. It seemed that one of the most significant lessons of the Holocaust was the irresponsible stance of the individual bystander who distanced, witnessed and did not want to become involved. Students needed to learn how such a lack of individual and social responsibility played into the hand of the perpetrators, and the personal and social ramifications of keeping silent in today's world when prejudice was acted upon and resulted in ugly discriminatory acts or worse (Feinberg, 1995).

Feinberg (1995), suggests that the sole or overreliance on a textbook will be woefully inadequate. Students needed to make a genuine effort to seek out information and search out thought-provoking resources and materials. Educators were also careful in the choice of words during the study of the Holocaust. Unimaginable or unbelievable send the message that the Holocaust was so unreal

that it was pointless to try and learn about what happened. Terms send a message to the students. Finally, the consideration of a strong closing needed to be addressed. Educators needed to encourage students to synthesize the various aspects of the study, connect this history to the world of today, and encourage them to continue to examine the Holocaust (Totten & Feinberg, 1995).

In every generation, educating the young is an awesome task. In today's technological age it is more important than ever that students learn to think. With the ever-developing world of modern tools, it was imperative that all students learn that knowledge can be manipulated and turned into tools of destruction. Part of the instructional process included the devastating effects of prejudice. A complete and true understanding of the Holocaust made this clear to the students of today (Friedman, 1995).

Sufficient time and outside projects were the recommendation of Cooper (1994). Instructors needed to allow ample time for the development of the unit and time for students to explore and reflect on the magnitude of the subject. Encouragement of questions, arrangements for a field study, invitation to survivors to speak and engage in roundtable discussions. Hatred and bigotry did not end with the Holocaust; society contains similar elements today. Hate groups are prevalent in the United States and all students must be made aware of the events

of the Holocaust in order to identify the correlation in events taking place today. Class projects researching hate groups and articles that depicted man's inhumanity to man were examples of instruction that allowed students to think and make comparisons (Cooper, 1994).

Holt (1992) and Markusen (1993) both recommended the instruction of the Holocaust be implemented on an interdisciplinary approach. Oral histories through language arts, camp locations and geographical reasons for the placement could be researched in geography, and a study on the quantities of the camp ration menu could be completed in math. Interdisciplinary study affords the opportunity of combining the perspectives and the resources of many departments to design a complete Holocaust curriculum.

The practicum author found one overwhelmingly supported philosophy in the instruction of the Holocaust. This philosophy centered around the incorporation of literature in the study of the Holocaust. Drew (1995) supported the belief that the study of the Holocaust should be a search for humanity through the study of inhumanity. Basic historical facts are excellent as a foundation, but are limited and do not come close to conveying the enormous scope and magnitude of the event. Literature, both fictional and autobiographical, provided a point of view in human terms. Literature translated the events and the statistics into real things

happening to real people. Together, the two elements provided students a window into the truth.

The design of a literature unit that incorporates writing, critical thinking and research provides the natural link between history education and language arts (Tunnell & Ammon, 1993). The properly designed unit included group research topics, presentations and discussions. This allowed students to evaluate work and draw comparisons between the presentations. Although students had never experienced the sustained fear of Anne Frank, encouragement allowed a parallel to today's events. The research approach brought the Holocaust to life and allowed the sharing of feelings and knowledge.

The South Carolina Department of Education ("South Carolina Voice", 1992) and Holocaust Center of Northern California (Boas, 1990) have developed extensive units on the instruction of the Holocaust. Both works cited the use of survivors, literature and the study of human behavior. The extensivness of both units demonstrated the support of total inclusion of subject matter.

Poetry can be another way to incorporate literature into the study of the Holocaust. Danks (1995) supported the careful consideration of topic and accuracy when selecting poetry for classroom use. From a practical standpoint, poetry fits well into the time constraints of a class period. The poetry selected should be read aloud to the class to allow students to hear the voice of the poet.

Using poetry recovered from the camps and the ghettos provides the student the educational experience of literature enhanced with the emotional growth and understanding of another person's feelings. Poetry allows the students to humanize and illuminate the truths of historical facts (Dank, 1995).

After reviewing the extensive research the practicum author developed a program of strategies to correct the existing noncompliance problem at the site school. The practicum author evaluated the teacher awareness data and determined that it was necessary to design a complete program for the instruction of the Holocaust, but not practical, given the time constraints, to target all teachers at the target site school. The practicum author conducted a comparative evaluation between the existing Holocaust educational program and the reviewed research and determined that the chosen approach would focus on language arts and reading teachers at the target site school and the design of grade-level curriculum. This plan most resembled the recommendation of documented research (Totten & Feinberg, 1995) (Cooper, 1994) (Drew, 1995) (Danks, 1995) (Tunnell & Ammon, 1993). The design of the Holocaust curriculum focused on age-appropriatness, scope and sequences that assured no overlapping of curriculum, and the selection of appropriate literature. Much of the cited research indicated that consideration in

these areas would have a significant effect on student's learning and teacher's ability to instruct (Feinberg, 1995) (Drew, 1995) (Danks, 1995).

The general design goal of the curriculum was to bring the site school into closer compliance with the Florida Education Legislation. Therefore, the first strategy was to develop a comprehensive three year progressive curriculum. This curriculum was designed with two factors taken into consideration. First, all material used were appropriate for that age group. Using United States Holocaust Memorial Museum recommended material, this practicum author designed grade-level, literature based units that reflected specific areas of the Holocaust. Each grade-level curriculum incorporated literature that reflected correct reading and comprehension level, as well as emotionally sound concepts.

The second consideration was the scope and sequence for each targeted grade-level unit. The practicum author researched the concepts and objectives that were required to be addressed at each grade of the target school. Each unit incorporated the appropriate skills within the literature based Holocaust curriculum. Targeted teachers were assured of addressing the needs of the student while complying with mandated legislation.

The second strategy was to produce instructional ready units with all materials provided and all targeted teachers received inservice training on the

recommended-instruction of the Holocaust. This practicum author was concerned as to the reason so few teachers were including the Holocaust as part of the curriculum and discovered that only three teachers had access to resource material and only one teacher had received guidance on proper instruction. Teachers indicated that they would utilize the curriculum if there were materials and training available to instruct this vast topic properly. This strategy was consistent with successful research models reviewed in this practicum (Totten & Feinberg, 1995).

The use of technology concerned this practicum author. The target school had little classroom use of computers and no on-line interactive use. The third strategy was to incorporate computer-based, on-line research within each grade level curriculum. This program would allow the targeted teachers to address the research objective included in the scope and sequence at each grade-level while developing a skill that each student must have to properly pursue a career in the future job market (U.S. Department of Labor, 1992). By requiring an on-line program of interactive research with the United States Holocaust Museum, this practicum author addressed the student's needs.

It was hoped that the solution strategies that the practicum author provided would accomplish an approach that was focused and would result in compliance with the Florida Department of Education Legislation, while having a positive impact on targeted teachers and students.

CHAPTER III

Method

The problem of noncompliance with Florida Education Legislation 233.061 was of main concern to the practicum author. As an educational leadership major, the practicum author had decided that working with a total faculty of 94 would not be successful. Based on the research for proper instruction of the Holocaust, the target group was the 17 language arts and reading teachers in grades 6,7, and 8 at the target site school. The targeted teachers were asked to participate in the program designed to instruct the student population and put the target school in compliance with the mandated legislation.

WEEK ONE

The practicum author designed and compiled curriculum that was used by the targeted teachers and this curriculum was sent to the Social Studies Specialist at the county office for review. The designed curriculum was carefully chosen for age-appropriatness and reading ability. Number the Stars by Lois Lowry (Appendix G, p. 60) and The Devil's Arithmetic by Jane Yolen (Appendix H, p. 82) were chosen for the sixth grade. Each unit was designed to incorporate the suggested cautions of the United States Holocaust Memorial Museum and provide

each student with the background necessary to understand the vastness of this point in history. The students of the seventh grade used the novel Night by Elie Wiesel. The practicum author created a unit for this novel that carefully allowed the classroom teacher to draw from the student's own life and create empathy with the main character (Appendix I, p. 103). Diary of Anne Frank was currently being used at the eighth grade level and the practicum author decided to keep that novel in place. All resource materials were ordered from the sources and delivered in time to allow proper distribution. The practicum author picked up "resource trunks," that were used as additional resource material, from the Maitland Holocaust Society. An information letter explaining the mandated curriculum and rationale was distributed to all parents of students participating in the unit to allow for parental input (Appendix J, p. 120).

WEEK TWO

The practicum author scheduled inservice training for targeted teachers on a grade level basis and arranged for teachers to receive inservice points for that training. The first inservice training focused on the proper approach of instructing students in the subject of the Holocaust. Information on appropriate content, activities and procedures to follow were addressed. At that inservice the target teachers were given the 8- week curriculum designed by the practicum author.

Support resource material was distributed at that time and the target teachers received a timeline on implementation and journals to record reactions to lessons.

To target the lack of computer use within the classroom, the practicum author researched internet addresses that would serve as sources for the students within the classrooms and during this curriculum. Each teacher was given a "webography," which included the address to the United States Holocaust Memorial Museum, within the prepared unit to reproduce and distribute to the students.

The sixth grade curriculum centered on the following areas: anti-Semitism, the rise of the Nazi party, Germany 1933-1939, and the history of the ghettoes. The targeted teachers received a curriculum resource folder that contained materials the author complied that would serve as a reference guide (Appendix K, p.122). The seventh grade covered a study of the different types of concentration camps, Elie Wiesel, the "Einsatzgruppen," and a study of the victims. The practicum author compiled a resource packet for the seventh grade teachers and carefully instructed each one on the precautions surrounding the subject of the camps (Appendix L, p.174). In the eighth grade students studied the resistance movement, the rescuers, camp liberation, and the customs and céremonies of the Jewish religion. Teachers on the eighth grade level received a folder with material

that was compiled by the practicum author (Appendix M, p.201). All targeted teachers received a reference list to use for additional materials (Appendix N, p.260).

WEEK THREE

The practicum author met with the targeted teachers briefly on Monday morning to boost moral and remind instructors that writing, poetry and student projects were to be kept aside for later evaluation. All targeted teachers began implementation of the designed curriculum using the supplied resource material. Instruction on the Holocaust began in all participating classes. Teachers administered the Attitudinal Survey (Appendix D, p.49) to all students . The results were returned to the practicum author.

Sixth grade students began the novels Number the Stars by Lois Lowry and Devil's Arithmetic by Jane Yolen. Seventh grade students began the study of the Holocaust through the novel Night by Elie Wiesel and We are the Witnesses by Jacob Boas. The novels Diary of Anne Frank by Otto Frank and A Place to Hide by Jayne Petti were used at the eighth grade level. All grade levels received copies of Smoke and Ashes by Barbara Rogasky that were used for research purposes and nonfiction support to the literature.

During the first week of instruction the targeted students were given dates of concerts and readings on the Holocaust performed by the West Volusia Holocaust Society. Students were encouraged to attend these functions to gain firsthand knowledge of the Jewish perspective. Participating students received extra credit for attendance.

The practicum author set up an appointment and met with Rabbi Sholom B. Dubov at the Congregation Ahavas Yisrael regarding the issue of guest speakers for the students. The Rabbi advised the practicum author of a survivor that had just relocated to this area and had just finished taping a segment for the Steven Spielberg survivor history.

WEEK FOUR

The practicum author designed and distributed to the target teachers uplifting reminder notes that were attached to a comment sheet for any additional concerns or needs. Student Attitudinal Surveys (Appendix D, p.49) were collected and data from the surveys was compiled and added to the existing student data. The target teachers began to use the Artifact Poster Set from the United States Holocaust Memorial Museum. The poster set added to the curriculum and served as a visual aid for instruction.

The practicum author consulted with the site mentor on the possible use of the network premiere of "Schindler's List." The recommendation was to send a letter home offering the movie as a choice of a project, but leaving that choice up to the student's family. The author constructed a letter and project instruction sheet for the film (Appendix O, p. 262). These were sent home to all students participating in the Holocaust curriculum.

WEEK FIVE

The practicum author set up a midpoint evaluation appointment with the targeted teachers for the following week during planning period. Results were used to evaluate the curriculum at that point and decide if changes or adjustments were needed. The targeted teachers were also given the date and name of the Holocaust survivor that would make a presentation to the students.

WEEK SIX

The practicum author met with each targeted teacher individually and discussed successes and failures that were encountered with the curriculum or any aspect of teaching the Holocaust. Student work completed to this point related to the activities in the curriculum was collected. An update was given to the targeted teachers regarding the success of the students, and a progress report was submitted to the administration.

WEEK SEVEN

The practicum author added additional resource material to assist target teachers who needed assistance. Additional time for questions or supplemental training was made available if it was needed. The practicum author attended all presentations made by the Holocaust survivor. Information about the Holocaust writing contests sponsored by the West Volusia Holocaust Society and the United States Holocaust Memorial Museum was given to students. The school writing anthology solicited the practicum author for selections for the yearly publication. This information was passed along to the targeted teachers. The selected writings from each class were submitted for final consideration in the yearly publication.

WEEK EIGHT

The practicum author reported progress to the Social Studies Specialist at the county office and the United States Holocaust Memorial Museum. Writing collected from the students was evaluated.

The video "One Survivor Remembers" was shown to all grade levels. This film was used as a culmination of the unit. Target teachers also screened and used the following films: "The Journey of Butterfly" and "The Triumph of Memory."

The practicum author requested that all target teachers clear video material before presentation to the class.

WEEK NINE

To encourage progress the practicum author put small notes in the targeted teacher's mailboxes and appointments with the targeted teachers were made for week eleven, during planning, to gather final evaluation data. The student post-survey (Appendix D, p. 49) was given to the targeted teachers and instructed to be administered to the target students during week ten.

WEEK TEN

The targeted teachers administered the post surveys (Appendix D, p.49) to the targeted students. Writing projects, creative research and completed surveys were submitted to the practicum author for evaluation. Eighth grade teachers submitted writings to the West Volusia Holocaust Society Writing Contest.

WEEK ELEVEN

The practicum author met with each targeted teacher during the scheduled appointment. The student post surveys (Appendix D, p.49), completed teacher journals, student research projects and additional writings were collected.

The teachers completed the post survey (Appendix B, p. 44) at that meeting. The targeted teachers received additional inservice points for completing the Holocaust unit and the practicum author distributed to targeted teachers student coupons for pizza at the school cafeteria.

WEEK TWELVE

Student post tests (Appendix D, p.49) and teacher post awareness surveys (Appendix B, p. 44) were scored. The data was compared to pre-implementation data to evaluate the effectiveness of Holocaust curriculum and inservice training in this area. Results were shared with the administration and the target teachers and recommendations were made for the continuation of this curriculum during the next school year.

Student winners were announced for the writing contests and for the school anthology. Students and accompanying parents were invited to a reception to receive a certificate and a copy of the anthology.

CHAPTER IV

Results

The practicum success was determined by whether or not the set objectives were met over the 12 week period. Each objective was evaluated by the measurement tool specified. The potential goal of the practicum author was to increase curriculum instruction concerning the Holocaust by 75% so that the site school was in compliance with Florida Education Legislation 233.061 and 100% of the target students received this instruction. This objective was measured by documentation of curriculum instruction about the Holocaust in lesson plans and the results of the post survey. This objective was met as shown by the teachers' pre and post survey results (Appendix C, p.47). The results demonstrated that the 100% of the targeted teachers of the Holocaust curriculum increased knowledge of material resource and curriculum content. The weekly lesson plans were collected by the assistant principal of each grade level and reflected the instruction of the Holocaust.

Two teachers were unable to gather post data results for the unit . One teacher did not instruct the curriculum during the implementation period due to team scheduling concerns. The subsequent comments gathered reflected

overwhelming acceptance of the teacher designed curriculum. The other teacher was unable to complete the 12 week unit due to illness resulting in resignation of the teaching position.

The second objective stated that 75% of the target group of students would increase knowledge of basic facts surrounding the Holocaust by 30% or more. This objective was measured by comparing 312 pre and post student responses (Appendix E, p.53) to the author constructed test (Appendix D, p.49). Two hundred thirty-one students increased knowledge of the Holocaust during this twelve week unit (Appendix E, p. 53). That is 74% of the target group which is 1% below the set objective. If the results included the evaluation of students that maintained as well as increased knowledge during the practicum; the result was 84% (Appendix E, p.53). Of the 74% of students that increased knowledge, 36% increased their knowledge of the basic facts surrounding the Holocaust by the targeted number of 30% or more (Appendix E, p.53).

The third objective was to increase the positive tolerance attitudes of diversity by 10% or more. The criteria for measurement was positive responses to 75% of the attitudinal items (items 17-25) on the test/survey (Appendix D, p. 49). The objective was met as shown by the post survey results of the target group of students (Appendix E, p.53). The 10% increase was accomplished by the students

increasing the positive responses by at least one question on the survey. This increase in positive tolerance was most noted on items 18 and 19 (Appendix D, p. 49).

Chapter V

Recommendations

The practicum author recommends that this curriculum be used in the future as a resource to other teachers. The instruction of the Holocaust is a very difficult task if the teacher does not have the proper guidance or resource materials. This curriculum can serve as a model that teachers may use and expand. It can also serve as a training tool for the inservice of middle school teachers.

The practicum author recommends that the curriculum should be adjusted to increase emphasis on the concept of antisemitism. Only 25% of the targeted students increased awareness surrounding that item on the post survey (Appendix D, p.49). Antisemitism is a major reason for the entire Holocaust. Yet, it is evident that the concept was not retained by the students as a whole. The history of antisemitism and the continuing prejudice is important to the education of tolerance attitudes, one of the key components of the Florida Educational Legislation 233.061. The addition of an objective that targeted this concept would ensure a stronger direction in that area.

The author would like to strongly stress one issue, denial. Teachers need to be aware of the presence of deniers in the community. The confrontation of a denier needs to be handled very carefully and educators need to ensure that all

precautions have been taken to address this issue. The practicum author recommends following the guidelines from the United States Holocaust Memorial Museum and the author Deborah Lipstadt.

The author included one self-contained special education class in the curriculum, but not in the measurement. Based on the feedback of the teacher, this author would recommend inclusion of this group of students in future implementation. Input suggested that even though the academic reading level was grade 1 to grade 2.5 and the entire novel had to be read to these students, they emotionally connected with the concepts and identified with the isolation. The teacher's reaction was overwhelmingly positive and was personally impressed with the students' positive reaction.

This Holocaust curriculum has been selected for continued school-wide use at the target site. The site principal has requested that the practicum author continue developing alternate novel selections that will expand the choices for the teachers. New resource material has been authorized for purchase. The most rewarding aspect of this practicum was the principal's recommendation that as part of the eighth grade trip to Washington D.C. the students tour the United States Holocaust Memorial Museum. This meant that students were able to experience actual artifacts and documents that were part of the curriculum. An overwhelming end to an emotional part of history.

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APPENDIX A
Florida Education Legislation 233.061

Florida Education Legislation 233.061

(1) Members of the instructional staff of the public schools, subject to the rules and regulations of the state board and of the school board, shall teach efficiently and faithfully, using the books and materials required, following the prescribed courses of study, and employing approved methods of instruction the following:

The history of the Holocaust (1933-1945), the systematic planned annihilation of European Jews and other groups by Nazi Germany, a watershed event in the history of humanity, to be taught in a manner that leads to an investigation of human behavior, an understanding of the ramifications of prejudice, racism, and stereotyping, and an examination of what it means to be a responsible and respectful person, for the purposes of encouraging tolerance of diversity in a pluralistic society and for nurturing and protecting democratic values and institutions.

APPENDIX B
Teacher Awareness Survey

Teacher Awareness Survey

PURPOSE: This survey is to measure the awareness of teachers affected by the school improvement objective that states: Teachers will ensure that all students receive education in compliance with Florida Legislation 233.061. The results of the survey will be used to design curriculum and purchase materials that will help teachers comply with the state legislation.

DIRECTIONS: Please circle the answer the answer that reflects your knowledge at this point in time. Do not place your name on this survey as you will remain anonymous on the results. Please return this survey to Mrs. Geiss upon completion. Thank you.

1. Are you aware of the content of Florida Legislation 233.061?
   Yes No

2. Do you currently teach a unit on the Holocaust?
   Yes No

3. Do you have resource material for the Holocaust?
   Yes No

4. Have you had any district or state level guidance in the area of teaching the Holocaust?
   Yes No

5. Would you know where to go at county level for resource material on the Holocaust?
   Yes No

6. If given the training and the resource material, would you use the computer on-line system to teach the Holocaust?
   Yes No

7. Do you feel the use of student reenactment has a better learning impact when teaching the Holocaust?
   Yes No

8. Are you aware of the school improvement objective that states: Teachers will ensure that all students receive education in compliance with Florida Legislation 233.061?
   Yes No

9. Are you aware:

of any Holocaust resource material available at this school? Yes No

of the "trunk" service available to teachers from the Maitland Holocaust Center? Yes No

of the process used to secure assistance from the United States Holocaust Memorial Museum? Yes No

of which subject areas within the study of the Holocaust would be appropriate for your grade level? Yes No

10. If given the training and the resource material, would you teach a unit on the Holocaust?

Yes No

APPENDIX C
Teacher Awareness Survey Results
Pre and Post Implementation

Results of the Teacher Awarness Survey

Teacher	Pre	Post
1	6	10
2	3	10
3	5	10
4	6	10
5	10	10
6	9	10
7	5	10
8	5	10
9	9	10
10	2	10
11	2	10
12	8	10
13	4	10
14	3	10
15	4	10
16	2	resigned position
17	4	10

APPENDIX D
Student Holocaust Survey

Student Holocaust Survey

PURPOSE: This survey is to determine the awareness of students of events and facts surrounding the Holocaust. The results of the survey will be used to design curriculum and purchase materials that will better educate students and comply with Florida Legislation 233.061.

DIRECTIONS: Please complete each question to the best of your ability. Do not place your name on this survey as you will remain anonymous on the results. Please return this survey to Mrs. Geiss upon completion. Thank you.

1. Two million Jewish people lost their lives during the Holocaust.
   True False

2. Adolf Hitler was the leader in Germany from 19___ to 19____.

3. Selected groups of people were forced from their homes and businesses.
   True False

4. Aryan means a pure German.
   True False

5. Many Jewish children were placed on a kindertransport, without their parents, and sent to _____.

6. Antisemitism means_____.

7. There were several different types of camps during the war.
   True False

8. One way to demonstrate resistance was to _____.

9. The ghettos were part of the "Final Solution."
   True False

10. Adolf Hitler was elected the Chancellor of Germany.
    True False

11. Jews in the ghettos were allowed to leave to go to _____.

12. Average German citizens were unaware of the hatred of the Jewish people.
    True False

13. _____hid in the attic in Amsterdam.

14. _____was written by Hitler while in prison.

15. If anyone wanted to leave German occupied territory and come to the United States, they obtained a passport and came to the United States.
    True False

16 _____ was the night when Synagogues and Jewish businesses were destroyed.

17. Do you think it is important to learn about the Holocaust?
    Yes No

18. Would learning about the struggle of other people affect how you feel?
    Yes No

19. Do you think that "we are our brothers keeper"?
    Yes No

20. If you could stop something that was wrong, but it meant that you could possibly be made fun of, would you still stop the event?
    Yes No

21. If you were offered a large amount of money to develop an item that you knew would eventually hurt people; would you still develop that item and take the money?
    Yes No

22. Do you feel that there is one group of people that is better than another?
    Yes No

23. Would you be involved in name-calling just to be part of a popular group?
    Yes No

24. Would you volunteer to help a person of different race or religion, if that person was in need of your help?
    Yes No

25. Do the questions on this survey encourage you to take a look at the way you think about people?

Yes No

APPENDIX E
Student Holocaust Survey Results
Pre and Post Implementation

STUDENT SURVEY / TEST

Student #	Pre	Post	Student #	Pre	Post	Student #	Pre	Post
A1	5	0	B46	7	10	D91	4	0
A2	5	0	B47	5	9	D92	2	0
A3	3	0	B48	7	11	D93	5	0
A4	5	0	B49	4	4	D94	4	0
A5	2	0	B50	3	6	D95	3	0
A6	4	0	B51	3	8	D96		
A7	7	0	B52	5	7	D97	5	0
A8	4	0	B53	6	9	D98	5	0
A9	4	0	B54	5	5	D99		
A10	3	0	B55	3	6	D100	8	0
A11	5	0	B56	5	10	D101	5	0
A12	4	0	B57	6	4	D102	4	0
A13	3	0	B58	4	7	D103	0	0
A14	4	0	B59	5	8	D104	6	0
A15	4	0	B60	5	5	D105	8	0
A16	6	0	C61	5	0	D106	5	0
A17	5	0	C62	1	0	D107	4	0
A18	2	0	C63	5	0	D108	5	0
A19	3	0	C64	4	0	D109	5	0
A20	7	0	C65	3	0	D110		
A21	7	0	C66	6	0	D111		
A22	4	0	C67	4	0	D112	2	0
A23	3	0	C68	2	0	D113	4	0
A24	4	0	C69	6	0	D114	7	0
A25			C70	4	0	D115	7	0
A26			C71	3	0	D116	1	0
A27			C72	4	0	D117	4	0
A28			C73	9	0	D118	3	0
A29			C74	6	0	D119		
A30			C75	3	0	D120		
B31	9	14	C76	4	0	E121	4	0
B32	5	11	C77	4	0	E122	6	0
B33	5	9	C78	3	0	E123	6	0
B34	6	8	C79	8	0	E124	6	0
B35	6	8	C80	5	0	E125	5	0
B36	6	7	C81	4	0	E126	8	0
B37	4	6	C82	3	0	E127	4	0
B38	6	9	C83	2	0	E128	6	0
B39	4	10	C84	3	0	E129	8	0
B40	4	4	C85	3	0	E130	5	0
B41	4	8	C86	4	0	E131	3	0
B42	4	11	C87	2	0	E132	6	0
B43	5	8	C88	5	0	E133	6	0
B44	6	10	C89	5	0	E134	5	0
B45	6	9	C90	4	0	E135	7	0

Student #	Pre	Post	Student #	Pre	Post	Student #	Pre	Post
E136	6	0	G181	6	0	H226	5	0
E137	10	0	G182	5	0	H227	4	0
E138	4	0	G183	3	0	H228	3	0
E139	5	0	G184	5	0	H229	8	0
E140	5	0	G185	3	0	H230	5	0
E141	5	0	G186	5	0	H231	0	0
E142	6	0	G187	7	0	H232	3	0
E143	9	0	G188	6	0	H233	2	0
E144			G189	5	0	H234	4	0
E145			G190	5	0	H235	7	0
E146			G191	4	0	H236	4	0
E147			G192	6	0	H237	4	0
E148			G193	6	0	H238	5	0
E149			G194	8	0	H239	3	0
E150			G195	4	0	H240	4	0
F151	10	0	G196	6	0	I241	4	7
F152	2	0	G197	3	0	I242	6	4
F153	10	0	G198	4	0	I243	8	11
F154	7	0	G199	4	0	I244	5	10
F155	8	0	G200	6	0	I245	6	6
F156	3	0	G201	5	0	I246	4	8
F157	4	0	G202	3	0	I247	5	4
F158	6	0	G203	1	0	I248	7	5
F159	7	0	G204	3	0	I249	8	8
F160	6	0	G205	7	0	I250	4	9
F161	7	0	G206	5	0	I251	10	11
F162	3	0	G207	1	0	I252	5	11
F163	4	0	G208	7	0	I253	3	7
F164	6	0	G209	3	0	I254	9	7
F165	5	0	G210	4	0	I255	1	9
F166	3	0	H211	6	0	I256	0	6
F167	4	0	H212	5	0	I257	4	10
F168	6	0	H213	4	0	I258	7	9
F169	5	0	H214	5	0	I259	5	11
F170	4	0	H215	8	0	I260	4	8
F171	7	0	H216	8	0	I261	5	8
F172	6	0	H217	8	0	I262	2	w
F173	5	0	H218	4	0	I263	4	4
F174	9	0	H219	5	0	I264	2	9
F175	5	0	H220	7	0	I265	7	12
F176	6	0	H221	4	0	I266	4	w
F177	5	0	H222	8	0	I267		
F178	1	0	H223	5	0	I268		
F179	8	0	H224	6	0	I269		
F180	5	0	H225	4	0	I270		

Student #	Pre	Post	Student #	Pre	Post	Student #	Pre	Post
J271	5	8	K316	6	0	M361	3	10
J272	3	9	K317	2	0	M362	6	5
J273	4	7	K318	9	0	M363	2	10
J274	5	6	K319	5	0	M364	3	6
J275	3	7	K320	4	0	M365	7	4
J276	3	7	K321	7	0	M366	6	5
J277	2	6	K322	9	0	M367	3	7
J278	5	6	K323	6	0	M368	6	8
J279	3	6	K324	2	0	M369	6	8
J280	7	11	K325	7	0	M370	8	8
J281	5	9	K326	5	0	M371	6	7
J282	6	8	K327	7	0	M372	6	13
J283	7	6	K328	7	0	M373	5	5
J284	7	9	K329	4	0	M374	5	7
J285	5	10	K330	5	0	M375	5	7
J286	5	7	L331			M376	6	6
J287	3	5	L332	3	0	M377	7	5
J288	10	10	L333	3	0	M378	5	5
J289	2	13	L334	6	0	M379	7	9
J290	6	10	L335	6	0	M380	6	5
J291	2	7	L336	5	0	M381	2	10
J292	9	10	L337	5	0	M382	7	9
J293	5	9	L338	6	0	M383	4	11
J294	6	11	L339	7	0	M384	5	9
J295	4	10	L340	6	0	M385	2	6
J296	9	8	L341	4	0	M386	8	10
J297	6	7	L342	4	0	M387	5	7
J298	7	w	L343	7	0	M388	7	7
J299	5	10	L344	7	0	M389	8	8
J300	6	8	L345	4	0	M390	7	8
K301	7	0	L346	7	0	N391	5	0
K302	6	0	L347	4	0	N392	4	0
K303	5	0	L348	4	0	N393	7	0
K304	5	0	L349	4	0	N394	3	0
K305	3	0	L350	4	0	N395	5	0
K306	1	0	L351	3	0	N396	5	0
K307	9	0	L352	4	0	N397	2	0
K308	5	0	L353	5	0	N398	5	0
K309	8	0	L354	4	0	N399	4	0
K310	7	0	L355	7	0	N400	4	0
K311	7	0	L356			N401	5	0
K312	5	0	L357			N402	4	0
K313	5	0	L358			N403	5	0
K314	10	0	L359			N404	5	0
K315	8	0	L360			N405	3	0

Student #	Pre	Post
N406	4	0
N407	8	0
N408	3	0
N409	6	0
N410	4	0
N411	6	0
N412	3	0
N413	4	0
N414	6	0
N415	5	0
N416	2	0
N417	4	0
N418	4	0
N419	0	0
N420	6	0
P421	6	0
P422	7	0
P423	9	0
P424	8	0
P425	4	0
P426	5	0
P427	6	0
P428	9	0
P429	3	0
P430	9	0
P431	7	0
P432		
P433		
P434		
P435		
P436		
P437		
P438		
P439		
P440		
P441		
P442		
P443		
P444		
P445		
P446		
P447		
P448		
P449		
P450		

Student #	Pre	Post
Q451	6	9
Q452	5	8
Q453	7	6
Q454	4	9
Q455	3	10
Q456	7	10
Q457	5	7
Q458	3	8
Q459	6	10
Q460	5	9
Q461	3	13
Q462	5	9
Q463	5	10
Q464	6	6
Q465	4	8
Q466	5	9
Q467	5	9
Q468	5	9
Q469	3	8
Q470	7	11
Q471	8	9
Q472	6	11
Q473	1	11
Q474	7	10
Q475		6
Q476		6
Q477		
Q478		
Q479		
Q480		
R481	6	8
R482	9	7
R483	4	8
R484	4	10
R485	5	10
R486	4	8
R487	4	13
R488	5	11
R489	7	11
R490	4	9
R491	1	9
R492	5	7
R493	3	4
R494	8	8
R495	4	12

Student #	Pre	Post
R496	6	12
R497	1	9
R498	5	11
R499	3	8
R500	4	8
R501	3	11
R502	6	3
R503	6	6
R504	3	7
R505	7	6
R506	5	6
R507	5	5
R508	5	5
R509	4	7
R510		7
S511	5	7
S512	6	7
S513	8	5
S514	7	9
S515	6	8
S516	9	6
S517	4	9
S518	2	10
S519	3	10
S520	5	8
S521	6	7
S522	3	6
S523	5	10
S524	4	7
S525	3	12
S526	8	8
S527	6	10
S528	4	9
S529	3	12
S530	7	8
S531	6	9
S532	5	12
S533	6	14
S534	5	11
S535	6	12
S536	4	7
S537	7	10
S538		10
S539		
S540		

APPENDIX F
County Support Letter

P.O. Box 2410 • 729 Loomis Avenue • Daytona Beach, Florida 32115-2410

Daytona Beach (904) 255-6475 | DeLand (904) 734-7190 | New Smyrna Beach (904) 428-5767 | Osteen (407) 860-3322

Dr. Joan P. Kowal
Superintendent of Schools

School Board of Volusia County

Ms. Judy Conte, Chairman
Mr. Earl C. McCrary, Vice Chairman
Dr. Jeff Timko
Mrs. Deborah A. Denys
Mrs. Susan A. Whittaker

July 17, 1996

Shirley Geiss, Instructor
DeLand Middle School

Dear Ms. Geiss:

Thank you for contacting me regarding a proposed Holocaust education project. The idea of developing and distributing units for optional middle school use is truly a worthwhile endeavor.

Currently there are no district developed lesson plans available. Sharing your unit plans would afford teachers a valuable resource as they seek to fulfill the state Holocaust Education mandate.

The District Social Studies Department is happy to serve as a partner in this undertaking. Please keep me informed of your progress.

Sincerely,

Tim Egnor

Tim Egnor
Social Studies Specialist

TPE/lan

APPENDIX G
Author Designed Unit
Number the Stars

NUMBER THE STARS

BY

LOIS LOWRY

UNIT DEVELOPED
SHIRLEY GEISS
DELAND MIDDLE SCHOOL

Number the Stars
Lois Lowry

Opening Activities

1. Locate Denmark on the map and its relationship to Germany.

2. Show video material on WWII.

3. Discuss the years of the war, Hitler's rise to power, the Nazi movement, anti-Semitism

4. Study the history of the Ghetto and the use in relationship to the camps.

Suggested Projects to be ongoing during the novel

1. Olympics of 1936

   Develop a presentation on the 36 Olympics. Did Hitler play a part in the games? Was anything conducted differently? Include facts about Jesse Owens and his relationship to the games. Currently there is a display at the United States Holocaust Memorial Museum on this event. Students would be able to gather facts through an on-line search with the USHMM.

2. Hitler

   Develop a biography on Hitler. Include location of birth, schooling, military career, and any interesting details relating to his political career or death.

3. Women in the War

   Develop a presentation on women's involvement in the war. Include: jobs opened to women, wages, women in the armed forces, and support services.

4. Rationing

   A presentation on rationing during the war. Include: all products rationed, other with rationing, and how the process worked. Recreate a ration booklet.

CHAPTER ONE

VOCABULARY

stocky	lanky
rucksack	residential
pout	sulking
sneering	obstinate
hoodlums	scurried
resistance	sabotage
impassive	

COMPREHENSION QUESTIONS

1. Why did the German soldiers stop the girls? What gave them the right?

2. Why did Annemarie remind herself not to talk so much?

3. What is the nickname for one of the soldiers?

4. Give the reason for the lack of coffee, tea, sugar and butter.

5. Explain the resistance movement.

6. Why do you think the De Frie Dansk was illegal?

7. List the characters and their relationship to each other.

SUGGESTED LANGUAGE ACTIVITY

Capitalization:

Explain the rules of capitalization and model with examples on the board. Transfer the concept to the chapter just completed.
After the lesson, distribute several paragraphs copied from the novel with all the letters reduced to lower case. Have the students correct.

CHAPTER TWO

VOCABULARY

intricate

COMPREHENSION QUESTIONS

1. Name the famous Danish storyteller.

2. What did the little boy mean when he said, 'all of Denmark is his bodyguard?'

3. Which country was still free from Nazi control?

4. List the names of the characters introduced in this chapter. List three adj. for each.

5. Describe Annemarie's mood at the end of the chapter.

SUGGESTED WRITING ACTIVITY

Emotions:

Explain a time in your life when you weren't quite sure what you would really do in a situation. Did you go with what you felt or with what you thought was correct at the time? What lead you to make that decision? How did you feel after the event passed? Would you do it differently next time? Why/Why not?

CHAPTER THREE

VOCABULARY

dawdled	tidied
haughtily	distracted

COMPREHENSION QUESTIONS

1. Describe a winter in war-time occupied Denmark. How is it different from today?

2. What silly suggestion did Kirsti make about the Hirches? Why was it silly?

3. What did Peter bring Annemarie, Kirsti, and their parents?

4. Why do you think he came to visit? Make a prediction as to what his work might be.

5. When Annemarie realized that the Rosen's could be in danger, she knew they must be protected. At the end of the chapter what did she begin to worry about?

SUGGESTED WRITING ACTIVITY

Friendship:

Many times a friendship may call on us to do something that we may not be capable of doing, yet we do not want to let our friend down. Think of a time when your friend called on you to help out and you were not able to assist. Explain what your friend wanted, why you couldn't help, and how you made your friend understand the situation. Finally, How did your friend react and is your friendship the same?

CHAPTER FOUR

VOCABULARY

pondered ablaze
submerged chatterbox
synagogue

COMPREHENSION QUESTIONS

1. Explain another example of wartime hardship that occurs in this chapter?

2. What were the fireworks that Annemarie and Kirsti saw late one night?

3. Why was Kirsti going to visit the Rosens and wear her new shoes?

4. What were Kirsti's favorite stories about?

5. What do you think changed the Rosen's plans to celebrate at home?

6. Explain the reason for all the curtains to be drawn at night.

7. Describe the situation at the end of the chapter.

SUGGESTED WRITING ACTIVITY

Nervousness:

Annemarie and her friend are experiencing the a night filled with extreme nervousness. They have no idea what will happen, if anything. Remember a time in your life when you were filled with panic or the state of nervousness. Remember that feeling?
Write a 2 paragraph paper to your teacher telling about a time that you were nervous. Be sure to include the setting, time, people involved, and what was creating the situation. Finally, tell about how the situation ended and how you felt after.

CHAPTER FIVE

VOCABULARY

imperious	intoned
murmur	stalk

COMPREHENSION QUESTIONS

1. What was Ellen's father's profession? What did her want his daughter to become?

2. How did Lise die?

3. Who was Ellen pretending to be? How could it possibly fail?

4. Describe the soldiers attitude.

5. What did Annemarie try to hide? Why?

6. Why didn't the soldiers believe Mr. Johansen about his daughters?

7. How did he convince them that it was true?

8. Describe what the Nazi troops did to hurt the Johansen family's feelings.

SUGGESTED WRITING ACTIVITY

Humiliation:

The German soldiers did their best to make the family feel humiliated and below the German status. Think of a time in your life when someone made you feel humiliated or embarrassed. This could have been a friend, relative, teacher, or a stranger. Write a journal entry describing a time when someone made you feel humiliated or embarrassed.

Before you begin to write, think about who was involved and the setting. Next, describe the situation and why you were humiliated or embarrassed. Finally, how the situation ended and how you dealt with the situation.

Now write a journal entry describing a situation when you were humiliated or embarrassed.

CHAPTER SIX

VOCABULARY

distorted mourning
massive

COMPREHENSION QUESTIONS

1. What were the Johansens worried would happen if the girls went to school?

2. Where were they going instead?

3. Explain why Mama wanted to go alone on the trip. Why is this better?

4. Describe the events on the train. How could Kirsti have given their secret away?

5. How does Mama feel as she walks through the village?

SUGGESTED WRITING ACTIVITY

Memories:

Have the students write and illustrate a wonderful memory in their life. Instruct them to make it a memory that they would use to get them through a bad time and make them feel better. A token of happiness to carry with them.

CHAPTER SEVEN

VOCABULARY

wispy
appliquéd

COMPREHENSION QUESTIONS

1. What was Ellen's mother afraid of?

2. What lays so close to the girls, as they stand on the shore?

3. Name Uncle Henrik's boat. Why did he choose that name?

4. Explain the warning Mama gives the girls. Why is it important?

5. Where is Ellen's Star of David?

SUGGESTED WRITING ACTIVITY

Research:

Research why Sweden was not overtaken by Hitler. What allowed that country to remain free from Nazi rule?

CHAPTER EIGHT

VOCABULARY

ruefully
specter

COMPREHENSION QUESTIONS

1. At breakfast, the girls receive a real treat. What is that treat?

2. Describe the humorous image Annemarie, Kirsti, and Mama share.

3. What does Mama keep teasing Henrik about?

4. What is the code for Ellen? What is the code for getting her to safety? Why do you think they needed a code?

5. Why was Mama preparing the living room by moving the furniture?

6. How does Annemarie feel at the end of this chapter?

SUGGESTED WRITING ACTIVITY

Lies:

Annemarie realizes that she has been lied to and cannot understand why her family would do this and not explain. Think of a time when you were lied to and discovered the truth. This lie could have been to protect you, keep you from harm, or even help to plan a surprise. Write a journal entry telling about a time that you were lied to and discovered the truth. Be sure to include the time frame, the lie, how you discovered the truth and finally, how you felt afterward.

CHAPTER NINE

VOCABULARY

splintery	deftly
dismayed	hearse
trudged	wail

COMPREHENSION QUESTIONS

1. Annemarie confronts Uncle Henrik, what do they discuss?

2. How is he protecting Annemarie?

3. List the people that arrive at the home.

4. Who are the most important people that arrive that night?

5. What is Peter's job? Were you right in your previous prediction?

SUGGESTED WRITING ACTIVITY

Research:

Research the customs of a Jewish funeral. How does their religion dictate how they will bury and recognize the death of a family member?

CHAPTER TEN

VOCABULARY

tensed recurring
staccato

COMPREHENSION QUESTIONS

1. Who arrives at the house?

2. What does Mama do to protect all the people?

3. What does she receive for her efforts?

4. Where does the title of the book come from? Who numbers the stars?

5. Make a comparison- What could the stars in the psalm represent in the novel?

SUGGESTED WRITING ACTIVITY

Research:

Research the German regulations regarding Jewish people. What were they allowed to do and not allowed to do? When did these rules go into affect? What happened if they were disobeyed?

CHAPTER ELEVEN

VOCABULARY

COMPREHENSION QUESTIONS

1. What was in the casket? Why were these things in there?

2. What did Mama give the baby?

3. What did Peter give the baby? Why? How could this be dangerous?

4. Where does 'pride' now mean to Annemarie?

SUGGESTED WRITING ACTIVITY

Pride:

Annemarie discovers that pride does not necessarily come from things that you own or wealth. Everyone has something that they are truly proud of and are anxious to call their own. Think of something that you are proud of and write a paragraph describing why you are proud. Your pride could come from your intelligence, talent, personality, family, or any number of areas. Think carefully before you write. Be sure to describe completely what you are proud of and why.

CHAPTER TWELVE AND THIRTEEN

VOCABULARY

COMPREHENSION QUESTIONS

1. Who lead the Rosen's to the boat?

2. How was Mama hurt?

3. As a result of her injury, what was discovered?

4. What could be in the packet?

5. What does the phrase mean, 'it could all have been for nothing?'

SUGGESTED WRITING ACTIVITY

CHAPTER FOURTEEN

VOCABULARY

donned cloak
brusque tantalize

COMPREHENSION QUESTIONS

1. What does Annemarie think of to make the walk seem less frightening?

2. How is this appropriate for the story? Make the comparisons.

3. How would you feel if you were Annemarie in this situation? How do handle fear?

4. Describe the end of the chapter. What could Annemarie do now?

SUGGESTED WRITING ACTIVITY

Fear:

Everyone handles fear differently. Annemarie found herself in a situation that could have created panic and fear. She appears to be remaining calm and in control. Tell about a time when you were put into a fearful situation and tell how you handled the fear. Be sure to include a complete description of the situation, people involved, and why it caused you to become fearful. Finally, tell how you handled that fear and what the final results were in the situation.

CHAPTER FIFTEEN

VOCABULARY

caustic strident
quavering

COMPREHENSION QUESTIONS

1. What races through her mind as she looks at the soldiers?

2. Who id she try to behave like? How could this help?

3. Site examples of how the soldiers humiliate and degrade Annemarie.

4. What was in the package? How could that help Henrik?

5. Describe the tone and style of the conversation by the boat.

SUGGESTED WRITING ACTIVITY

Bravery:

Bravery comes in many forms. People can show bravery through the way they act, the way they live, their faith, or how they constantly stand up for what they believe is right. Sometimes people are unaware of how brave they really are until they are placed in a situation that calls upon their hidden emotion. Think of a time that you were brave.
Write a letter to Annemarie sharing with her a time that you were brave. Be sure to include the setting, people involved, why you had to act brave, and what you did that was a demonstration of bravery. Finally, end the letter by sharing with Annemarie how your bravery compares to her adventure.

CHAPTER SIXTEEN

VOCABULARY

warily concealed
lunged

COMPREHENSION QUESTIONS

1. Where had Mama gone?

2. What did Annemarie do for the first time in her life?

3. What was Annemarie's "milking lesson?"

4. How did the hanky save the people hidden in the boat?

5. Who developed the hankies? How did Peter fit into the plan?

6. Describe your feelings at the end of the chapter.

SUGGESTED WRITING ACTIVITY

Research:

After reading the Epilogue, research the Denmark Jews. Locate the number of Jewish residents before Hitler's takeover. Find out how many were actually saved through the use of the hank and fisherman's boats. Use the artifact poster as a follow-up to the unit. Questions are included in the teacher guide.

Number The Stars
Final Exam

Match the character with the correct description:

1. Annemarie_____	6. Mrs. Rosen_____
2. Kirsti_____	7. Lise_____
3. Ellen_____	8. Mrs. Hirsch_____
4. Peter_____	9. Rachel_____
5. Uncle Henrik_____	10 Mr. Rosen_____

a. owns a button shop
b. Ellen's mother
c. baby crying
d. a teacher
e. favorite stories about kings/queens
f. sails Jews to Sweden
g. killed by auto
h. part of the Resistance Movement
i. saved from the Nazis by Uncle Henrik
j. braver than she thought she could ever be

Multiple Choice

1. The girls were stopped by the soldiers because
   a. they were Jewish
   b. they broke the curfew
   c. they were running

2. Mrs. Hirsch was
   a. put out of business by the Nazis
   b. went on vacation
   c. was arrested

3. The girls were playing with the paper dolls and pretending to be
   a. just little girls
   b. Scarlet O'Hara
   c. Queen of Denmark

4. The family was experiencing shortages in
   a. cheese
   b. sugar
   c. sugar, leather, butter

5. Kirsti didn't want to wear
   a. her boots
   b. the old coat
   c. the fish shoes

6. The girls and Mama go
   a. to Uncle Henrik's house
   b. to the country
   c. to see Peter

7. Ellen and Annemarie find
   a. a kitten
   b. a box of dolls
   c. a secret oath

8. Mama beaks her
   a. leg
   b. arm
   c. ankle

9. The fairy tale that Annemarie remembers is
   a. Three Little Pigs
   b. Little Red Riding Hood
   c. Sleeping Beauty

10 Annemarie hid the package in
   a. her sweater
   b. her shoe
   c. her basket

Answer the following in 3-5 complete sentences.

1. Explain why Mama wanted to go alone to Uncle Henrik's farm.

2. **Explain the warning that Mama gives the girls at the farm. Why is it so important?**

3. **What happened to Ellen's Star of David?**

4. **Codes were used very often during the war. Explain the codes used in this novel.**

5. **How was Uncle Henrik protecting Annemarie?**

6. **Which character in the novel compares with Anne Frank ? How are they similar?**

7. **Site examples from the novel of how the German soldiers humiliated and hurt people of the countries that they invaded.**

8. **Briefly tell me about the package and its purpose.**

9. **Briefly explain what you though of the novel and what you may have learned.**

Bonus Question

Make a comparison—What could the stars in the psalm represent in the novel? Explain why you came to that conclusion.

APPENDIX H
Author Designed Unit
Devil's Arithmetic

The Devil's Arithmetic

by

Jane Yolen

Unit Design

Shirley E. Geiss

MALACH HA-MAVIS LUCIFER, DEVIL

YAHRZEIT ANNIVERSARY OF DEATH

YARMULKE HEAD COVERING

DA-DA-YAYNU ENOUGH

AFIKOMAN PASSOVER CEREMONIAL MATZOH

SHADCHAN MATCHMAKER

PILPUL LESSON FROM THE TALMUD

SCHNORRERS BEGGARS

MISHIGAAS CRAZINESS

YESHIVAH SCHOOL OF JUDAIC AND RABBINIC STUDIES

KLEZMER MUSICIANS OF SPECIAL KIND (FOLK MUSIC)

BADCHAN CONDUCTS WEDDING CEREMONY

BLOKOVA CONCENTRATION CAMP WOMEN SUPERVISOR

BOBBE MEINSES GRANDMOTHER'S TALES

BISSEL A BIT

BORUCH DAYAN EMES "BLESSED BE THE TELLER OF TRUTH"

MIKVAH RITUAL BATH

SHMATTES RAGS

ZUGANGI ENTRY, ACCESS

GOTTENYU OUR GOD

YIS-GA-DAL V'YIS-KA-DASH SH'MAY RA-BO PART OF A PRAYER GLORIFYING GOD

Chapter One

Vocabulary

flushed	lectures
Passover	annoying
Sedar	Nazis
Yiddish	unleavened
glared	Haggadah
cranky	elevator

Questions

1. What was Hannah tired of?

2. What happened to Hannah's grandparents?

3. What was Aaron afraid he would forget?

4. How do we know these are typical children? What demonstrates that to us?

Chapter Two

Vocabulary

compensation
steerage

Questions

1. What did Hannah do that she thought would please Grandpa?

2. Why doesn't Hannah want her friends to meet Grandpa?

3. How does Hannah escape another of Momma's stories?

4. Did Aunt Eva ever marry? Why?

Writing Activity

Hannah has a grandfather that tends to cause her embarrassment. There have been times in each of our lives that someone has embarrassed us or caused us to become embarrassed. Think of a time that a family member may have done something that was a little eccentric or strange. Write two paragraphs to your teacher telling about a time that a family member caused you embarrassment.
Before you begin to write, think about who was involved. How did that family member cause you this embarrassment? Finally, how did you recover or explain the situation to your friends?
Now write two paragraphs to your teacher telling about a time that a family member caused you embarrassment in front of your friends.

Chapter Three

Vocabulary

project	toasts
droned	matzoh
plaques	goblet
exodus	prophet
locusts	sacrifice
shushed	fraud
mortified	generosity
injustice	

Questions

1. What does the first Seder dinner celebrate?

2. Why did being Jewish seem unfair to Hannah?

3. How did Hannah get to share in the wine?

4. Where did Aaron hide the afikoman?

5. Did Hannah make a sacrifice to Elijah? Why/Why not?

6. Due to that event; what was Hannah chosen to do? What was supposed to happen? What did happen instead?

Writing Activity

Hannah is in the middle of a yearly celebration. The traditions of this dinner are deep and appear to be followed faithfully every year. Think of your family and some of the traditions that it may recognize. These traditions may be connected to religious holidays or to family customs. Write a letter to Hannah describing one of your family traditions or customs. Before you begin to write think about what happens yearly to make this a tradition in your family. Who are the people involved? How has this become special to you and your family members?
Now write a letter to Hannah describing one of your family traditions or customs.

Chapter Four

Vocabulary

illusion	shtetl
hypnotic	Torah
rhythm	rabbi
contagious	

Questions

1. Where did Hannah find herself?

2. Why do you think she now understands Yiddish?

3. Why did the woman call Hannah by the name Chaya? Who did that name honor?

4. How did all the people treat Hannah? Why is this strange?

5. According to Gitl, how did Hannah come to live with this family?

Writing Activity

Hannah experience the feeling of being homesick. Think of a time when you were homesick and missed your family. Write a paragraph to your teacher describing a time when you were homesick.
Before you begin to write, think about the event that took you from your family. Where did you go? What caused you to spend time away from your home? Who was involved? How did you get over your feeling?
Now write a paragraph to your teacher describing a time that you were homesick.

Chapter Five

Vocabulary

pitcher	**traditions**
compliments	**massive**

Questions

1. What did Hannah hope to find the next morning?

2. What was Shmuel frightened of that morning?

3. Describe the conversation between Hannah and Shmuel.

4. List the breakfast menu items.

5. How was Hannah handling the explanation of where she was from?

6. Who is Yitzchak? What did he bring for a wedding gift? Was that an appropriate gift? Why/Why not?

7. Do you think Gitl really likes Yitzchak? Why/ Why not?

Writing Activity

Hannah is trying desperately to explain something to Schmuel that he couldn't possibly understand. Think of a time in your life when you tried to get a friend or family member to understand something you were trying to say, yet they just didn't seem to get it!!! Write a letter to Hannah letting her know that she isn't the only one in the world with this problem. Explain to her how you found yourself in a similar situation.
Before you begin to write, think about who was involved and what you were trying to explain. Why wasn't that person understanding your story? Finally, how did you resolve the situation?
Now write a letter to Hannah sharing your experience.

Chapter Six

Vocabulary

privy

Questions

1. Why were there no clothes for Hannah?

2. How did Hannah get an outfit to wear to the wedding? Describe the outfit.

3. Who came to greet Hannah?

4. What did the other girls find strange about Hannah and Rosemary's friendship?

5. How did Hannah secure her friendship with these girls?

6. Customs are what many families live by; in this chapter list 3 customs that are identified as Jewish.

Writing Activity

Throughout this chapter we are made aware of the many traditional customs of the Jewish religion and its people. Think of your own religion and list several of your customs. These could include items you may or may not be allowed to eat, days that are considered Holy, or ceremonies that you may go through at different times of the year. Share this list with the class in a discussion on the differences in our religions.

Chapter Seven and Eight

Vocabulary

mesmerized	**clique**
appreciative	**clarinet**
constant	**chatter**
jester	**lucid**
mere	**tremble**
synagogue	

Questions

1. In this area of Poland, how did a girl usually find a husband? Why was this necessary?

2. List 4 adjectives to describe Fayge's personality.

3. What did they discover as they entered the village?

4. What does Hannah do when she recognizes the men in the village?

5. Why don't they believe her warning?

Chapter Nine

Vocabulary

distinguish	resettled
persuasive	duration
murmur	desecrate
perches	

Questions

1. Why is it important for Fayge to be married under a canopy?

2. How will the wedding guests survive with no supplies?

3. Explain the phrase, "The snake smiles but it shows no teeth."

4. Explain the phrase, "Better the fox to guard the hens and the wolves to guard the sheep."

Chapter Ten

Vocabulary

protruding **gesturing**
periphery **suffocate**
stench

Questions

1. What did they notice on the platform at the railroad station?

2. Why did the soldiers make the Jews lie down?

3. How did the Nazis transport the Jews? Why chose this method?

4. Why tell the stories in the boxcar?

5. What happened to the baby?

Writing Activity

Fear
Hannah and the rest of the village were afraid, yet they tried their best to keep that fear under control. If they had let that fear get the best of them, they may have brought more harm to everyone. There have been times in all our lives that we have been afraid. Think of a time that you were scared or afraid of something or someone. Write a letter to Hannah describing a time in your life when you experienced fear.

Chapter Eleven

Questions

1. How did the Nazis provide water to the Jewish people?

2. Give an example of another way the Nazis treated the Jews badly.

3. What was over the entrance gate? How did that make the rabbi feel better?

4. Describe who was in charge of Hannah's group of Jewish women.

5. What did she take from Hannah? What do you think gave her the right?

6. Explain which is better: 'to know what is going to happen or not know.'

7. What happened to Rachel?

8. What did Hannah think would happen in the showers?

9. List two reasons for the Nazis to cut off all the hair.

10 Why did Gitl make Hannah promise never to cry again?

Chapter Twelve

Vocabulary

unadorned
peculiar

Questions

1. How did they finally get clothes?

2. Retell the episode with the man who gave Hannah the tattoo.

3. Explain the reason for the tattoo. How is this another example of humiliation?

4. Why did Gitl think it was important to keep laughing even in this situation?

5. How did the solider try to scare Gitl?

Writing Activity

The number was a symbol for who they once were, Jewish citizens. There are symbols in our everyday life. Think of a symbol that could represent you! Why have you chosen that symbol? What does it represent?
Draw that symbol and make sure that it is clear to the viewer. Challenge others to identify your symbol and why you have chosen this particular representation.

Chapter Thirteen

Vocabulary

bellowing	eased
clenched	unwarranted
recited	react
arbitrary	fervor
complaints	elusive

Questions

1. What woke up Hannah in the morning?

2. What happened to Tzipporah in the night? Why do you think many people died in the camps (other that being killed)?

3. Why did Rivka stress the importance of not losing your bowl?

4. Why do you think a fellow prisoner would hit and slap other women that way? What purpose could it serve?

5. What do you think Hannah was trying so desperately to remember? Why do you think she cannot remember?

Chapter Fourteen

Vocabulary

watchtowers	enforced
authority	survivors
medicines	midden
personalize	clogs
cholera	

Questions

1. Explain what you think Rivka meant when she said: " As long as we can remember, all those gone before are alive inside us."

2. Who or what was the angel of death?

3. How did the prisoners remember their numbers, yet not lose their own identity?

4. Rivka said that she plays the game to stay alive. How does she play the game?

5. How is Rivka helpful to the girls?

6. What does 'organize' mean?

7. After reading about one day in the camp, what do you think was the reason for Hannah crying that night?

Chapter Fifteen

Vocabulary

cauldrons	crazed
pervasive	routine
meager	repetitive

Questions

1. Describe the episode when the commandant arrived.

2. What was the woman's way to say thank you? Why do you think she could not say a simple thank you?

3. How did Hannah get her job in the kitchen? Where was she supposed to work?

4. What did Gitl yell at Hannah for doing? How was this ironic?

5. Explain "choosing." Why use words like chosen and processed?

6. Who was Hannah remembering? Who was he?

7. What did Gitl 'organize' for Hannah? Why?

8. What happened to the rabbi?

9. What did the badchan mean when he said, " This is not a place for a fool, where there are idiots in charge."

10 Why did Gitl smack Hannah?

Chapter Sixteen

Questions

1. Why were all the rules good for Hannah?

2. What did Shifre and Hannah like to talk about as they cleaned the pots?

3. What did Hannah discover was happening to her memory? Why?

4. How did the blokova lose her fingers?

5. What did the girls joke about? Do you think they could ever make it happen?

6. What happened to Reuven?

7. How are the prisoners heroes?

8. In your own words, explain the passage on page 143 of the novel.

Chapter Seventeen

Questions

1. Who had a plan? Why wouldn't they tell Hannah the details?

2. Why wouldn't Fayge go along with the plan?

3. How did Gitl cover herself when the blokova woke up?

4. Whose shoes are outside?

5. Do you think anyone escaped? Who?

Chapter Eighteen

Questions

1. **Why does Hannah keep saying Yitzchak's name to Gitl?**

2. **What is the point that the commandant is trying to make to the prisoners? How does he punish everyone?**

3. **Who was the kommando that picked up Fayge gently?**

4. **Why is it important to Hannah that she tell the girls her story?**

5. **Why does the guard pick them for the 'choosing?'**

6. **Who takes Rivka's place? What does she make her promise?**

Projects

This is an extremely difficult subject to teach and assure that students appreciate emotionally as well as factually. In that respect, there should be no final exam on this topic. Instead, assign a project that can further their knowledge and empathy. Below are just a small sample of items. Please be careful and respect the wishes of the parents at all times. When in doubt, assign an alternate choice.

On-line Research Project

Have the students use the webography and write a research paper on any area of interest using only the internet.

Media Research Project

Have the students use library materials and write a research paper on any area of interest using only nonfiction books, no encyclopedias.

Novel

Have the student read another novel on the Holocaust and write a report. Make sure the report format is given to the student.

Video

Have the student locate a video on the Holocaust or W.W.II and view the material. (parent's permission required in writing)
Have the student then write a newspaper review on the video.

Editorial

Have the student write an editorial column on the event surrounding the Holocaust. Have the student read several examples of editorial columns for models. (Washington Post, New York Times, etc.)

Nuremberg Trials

Have the student research and report on the trials. Include five of Hitler's high ranking officers and their crimes. Include sentence given and the end result.

APPENDIX I
Author Designed Unit
Night

NIGHT

BY ELIE WIESEL

TEACHER RESOURCE GUIDE

SHIRLEY E. GEISS
JANUARY 1997

Chapter One
pages 1-20

Vocabulary
Hasidic
synagogue
cabbala
Talmud
conviction
deportees
Gestapo
emigration
anti-Semitic
decrees
ghetto
deportation
truncheons
pillage
convoy

Questions

1. How many children were in the Wiesel family?
2. What did Elie want to study?
3. Who did Elie finally find to instruct him?
4. Retell Moshe's story.
5. Why do you think people didn't want to believe his story?
6. What did Moshe want to accomplish with his return?
7. What did Elie want his father to do?
8. Why do you think the Jewish people did not take the situation seriously?
9. List the steps the Germans took to restrict the Jewish people.
10. What was the purpose of the Ghetto?
11. How did a second of fate change the future for the Wiesel family?
12. Describe the procedure for emptying the Ghetto.
13. How were the Jewish people transported?
14. How did the Germans ensure that no one tried to escape?

WRITING ACTIVITY

You are moving, yet you are only allowed one overnight bag. Think about all the things that are precious in your life. The photographs of family, that first gift your Mother gave to you, and that special item you always sit on your dresser. Standing in your home you have to realize that anything not fitting into that bag must be left behind forever. Write a paper to your teacher explaining what you are packing and why you made that decision.

Before you begin to write, think about the items you are packing. Name and describe them completely. Next, explain why each one of these items is special enough to bring along. Finally, close your paper with an explanation why not one of the items could be left behind.

Now write a paper to your teacher explaining what you will pack into one bag and why.

Chapter Two
pages 21-26

Vocabulary
unbearable
authority
possessed
monotonous
doze
stench

Questions

1. How could the woman in the cattle car have known about the fire?
2. What would make the other people react so violently toward her screaming?
3. At which camp did they arrive?
4. Why were the ones unloading the car dressed in stripped clothes and not the German uniforms?

Activity

Measure the dimensions of the cattle car, plot on the floor space with masking tape. Inform the class that 80 people were to fit into that space. Now reduce that size to 1/8th the space. Place 10 students into that space and allow them to stand for a few minutes, not talking. Repeat procedure with entire class.

Return to desks and complete a journal writing activity. Log and explain the emotions that were going through your head as you stood in that position. Why did you feel that way? What do you think was causing this feeling?

Chapter Three
pages 27-43

Vocabulary
cherished
illusions
monocle
infernal
barracks
fate
petrol
disinfection
colic
comradeship
ration

Questions
1. Elie states: "they left behind, at last, our illusions." Explain what this statement means.
2. Why do you think the men did not revolt against the guards?
3. What did Elie contemplate?
4. On page 32, Elie makes a statement about never forgetting:
   "Never shall I forget those moments which murdered
   my God and my soul and turned my dreams to dust."
   Explain what you think this means.
5. Why should Germans take the time to shave hair from the Jewish people?
6. How was Elie able to keep his shoes?
7. At Auschwitz the guard for Elie's barracks is a fellow prisoner. Why do you think the Germans would use other prisoners for guards?
8. Why tattoo numbers on the prisoners?
9. Why do you think Elie lied to Stein about his wife and children?
10. Where were Elie and his father taken after Auschwitz?

Activities
This chapter lends itself to the study of the camps. Research material is available in the museum trunk kit. Information is available to students on-line through the museum in Washington. http://www.ushmm.org/outreach/
Study location of camps.
Study different types of camps and reasoning behind the types.
Research the number of prisoners and type in each camp.
Use Artifact poster on Stars of David and shoes; use provided lessons in kit

Writing Activity

In everyone's life there comes a time to make a decision. That decision may be the most important one in their life. Imagine that all your life you have struggled to make a living. People around you have gotten raises and promotions. They have bought beautiful homes, cars and gone on trips. Still, you sit in a dead-end job and feeling just a little jealous and left out. One day you come to work and you have been given the opportunity of a lifetime. You are to invent an item that will make you famous throughout the country, rich for the rest of your life, but there is one catch. That catch is that the invention will ultimately hurt people and cause death. There is no getting around the invention's use and you cannot put in any safety measures to help people. What do you do? Think about your decision. Now write a paper to your diary persuading it that you have made the correct decision.

Before you begin to write, think about your decision. First, what was your decision. How did you come to your decision? What factors did you take into consideration? Next, give two reasons with facts to support your decision. Finally, close your entry with your feelings on your personal decision.

Now write an entry to your diary persuading it that you made the correct decision.

Chapter Four
pages 45-62

Vocabulary
epidemic
contrary
comrades
cauldron
defiance
torment
sirens
muster
interlude
gallows
manacled

Questions

1. One prisoner said, "Buna's a very good camp....." How can a prison camp be good?
2. Explain why shoes were of such importance.
3. Why do you think the musicians were not allowed to play German music?
4. What job was Elie given at the warehouse?
5. How did Elie save his gold crown the first time? Why would the Germans want to pull teeth?
6. Why did he eventually lose his gold crown?
7. Describe the episode during the air raid.
8. Why do you think the Germans made everyone watch the execution?
9. Why do you think a person would chose the gallows instead of talking to the Germans?

Writing Activities

Choice One: Write a poem on the emotions related to events at the labor camp. You may read selections written by survivors to help.

Choice Two: Write a letter to Hitler protesting the war. Give reasons to support your protest.

Choice Three: Kappos were prisoners forced to do German soldiers work. They did not agree yet they compromised their beliefs to follow orders. have you ever compromised what you believed in to go along with the crowd? Tell about a time that you "went along with your friends" and did not stand up for what you really believed.

Chapter Five
pages 65-80

Vocabulary

Kaddish
elapsed
meager
fate
feeble
amputated
prophecies
annihilate
evacuation
liberators

Questions

1. No matter what they went through the Jewish people held onto their beliefs. Why?
2. What was happening to Elie's faith? Why did he eat on Yom Kippur?
3. What is the "selection process?"
4. What was used to regulate everything at the camps?
5. Thinking that it was his last day, what did Elie's father give him?
6. Why did Elie have surgery? Why was it dangerous to be in the hospital barracks?
7. The patient in the hospital said: "Hitler has made it very clear that he will annihilate all the Jews before the clock strikes twelve, before they can hear the last stroke." Explain what that means.
8. Why would the Germans go to the trouble of evacuating all the Jews as the Russians approached?
9. The head of the black wanted the barracks scrubbed before they left; why? Why was this important to him?

Writing Activity

The Germans tried to hide what they had done. Obviously they knew they were wrong, why else hide the evidence. think of a time that you did something wrong. This could be a time you said something, acted wrongly or even failed to stand for what you believed was right. Write a paper to your teacher telling about a time that you did something wrong and attempted to hide the situation.

Before you begin to write, think about the situation. Describe the people involved and the scene. Describe completely the situation and how you acted. Finally, describe the way you tried to hide what you had done.

Now write a paper to your teacher describing a time that you did something wrong and tried to hide the evidence.

Chapter Six
pages 81-92

Vocabulary
faltering
parched
famished

Questions

1. Explain why it is dangerous to fall asleep in the snow.
2. What happened to men who couldn't keep up?
3. Was it wrong to abandon sons/fathers? Why/Why not?
4. Where did Juliek, the violinist, meet his death?
5. How did they solve the problem of thirst?

Activity

Research other forced marches during wartime.
Examples: Bataan, Corrigador
Have students look for other occurrences in the Vietnam and Korean War.

Chapter Seven
pages 93-98

Questions

1. How did Elie save his father's life?
2. How long was this train journey?
3. Which camp did he finally arrive at?
4. What happened to those who could no longer stand?

Chapter Eight
pages 99-106

Questions

1. What no longer made any impression on the Jews? Why?
2. Why were the sick not given food?
3. What did Elie feel guilty about?
4. List 6 adjectives to describe Elie's father's death.

Activity

- Research the diseases that caused many deaths in the camps.
  Typhus, Dysentery, Typhoid

Chapter Nine
pages 107-109

Due to the emotional impact that this novel should have on students, care should be taken on completing the unit.

Research Activity for this Chapter

The Liberation of Buchenwald

Food Consumption Problems (see attached sample menu)

Elie Wiesel's Life Post War

Displaced Jewish Citizens

Final Exam Suggestions

Paper Suggestions

1. **Pick one camp during World War II. Research the following:**
   - **-type of inmates**
   - **-purpose of the camp**
   - **-location**
   - **-transportation**
   - **-German in charge**
   - **-date and information on liberation**

2. **Read one nonfiction book on the Holocaust and write a review for the class. Make comparisons with <u>Night.</u>**

3. **Read one fiction book and World War II and write a review for the class. Make comparisons with the events in <u>Night.</u>**

4. **Complete a profile on General Eishenhower**

5. **Complete a profile paper on General Patton**

6. **Research and select one individual who helped save a Jewish person. Write a paper on that person.**

MENU of the Concentration Camp Buchenwald

Before the liberation (daily):		After the liberat
1/2 l Coffee	12.4.45	1/2 l
no bread		250
35 g Barley		50
600 g Potatoes	13.4.45	75 g
25 g Meat		500 g
15 g Flour		100 g
25 g Margarine		15 g
		1/2 l
		250g
		50 g
	14.4.45	150 g
		100 g
		200 g
		15 g
		1/2 l Coffee
		375 g Bread
		50 g Margarine
		150 g Sugar
	15.4.45	1/2 l Coffee
		500 g Bread
		50 g Butter
		100 g Meat
		1000 g Potatoes
		170 g fresh meat (equiva
		15 g Flour

Lt. Colonel
Major S.C.

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APPENDIX J
Parent Information Letter

January 5, 1997

Dear Parents,

How do we teach tolerance? How do we teach empathy? How do we teach a student to be a responsible and respectful citizen? Recent studies have shown that 80% of a student's success in the future is not determined by intelligence, but emotional intelligence. This emotional intelligence can be fostered and guided through the process of Holocaust education. Holocaust education is a tool to be utilized in the emotional educational process. Not only is it a tool, but it is a powerful tool that can help develop a generation of caring citizens.

Holocaust education is not just about the mass killing of the Jewish people. This education imparts that life is precarious, precious and needs to be valued. Fifty years after the Holocaust and our students are still witnessing drive-by shootings, amoral leaders and the continued growth of racism and religious bigotry. Little has changed.

Holocaust education provides students with emotional literacy. Today 5 states require Holocaust education and it is recommended by 9 other states. Our legislators were one of the initial groups to recognize and implement a requirement for Holocaust education. Your student will be taking part in this educational process through their language arts and reading classes. The material that is being used in each class has been carefully selected for age appropriateness and subject content. While reading and discussing the selected novels, students will be taking part in extended activities which include projects, writing, poetry and selected viewing of video material.

I am aware that some parents may have concerns and would like more details on this unit. Please don't hesitate to contact me at the numbers below and I will gladly address your concerns. If at that time, you still have an objection to your student taking part in this state mandated curriculum, I will offer an alternate selection.

I want to thank everyone for their cooperation and assistance. How can we expect students to care about the future if they do not care about each other?

Sincerely,

APPENDIX K
Sixth Grade Teacher Resource Packet

Deland Middle School

Holocaust Curriculum

GRADE SIX

- **ANTI-SEMITISM**
- **THE RISE OF THE NAZI PARTY**
- **GERMANY 1933-1939**
- **GHETTOES**

GRADE SEVEN

- **CONCENTRATION CAMPS**
- **EXTERMINATION CAMPS**
- **"EINSATZGRUPPEN": SPECIAL ACTION GROUPS**
- **VICTIMS**

GRADE EIGHT

- **RESISTANCE**
- **RESCUERS**
- **LIBERATION**
- **JEWISH CULTURE AND CUSTOMS**

Guidelines For Teaching About The Holocaust

Methodological Considerations

1. Define what you mean by "Holocaust"

2. Avoid comparison of pain

3. Avoid simple answers to complex history

4. Just because it happened, doesn't mean it was inevitable

5. Strive for precision of language

6. Make careful distinctions about sources of information

7. Try to avoid stereo typical descriptions

8. Do not romanticize history to engage student's interest

9. Contextualize the history you are teaching

10 Translate statistics into people

11 Be sensitive to appropriate written and audio-visual content

12 Strive for balance in establishing whose perspective informs your study of the Holocaust

13 Select appropriate learning activities

14 Reinforce the objectives of your lesson plan

Suggested Books

History

Bachrach, Susan D. Tell Them We Remember: The Story of the Holocaust

Chaikin, Miriam. A Nightmare in History: The Holocaust 1933-1945

Rogasky, Barbara. Smoke and Ashes: The Story of the Holocaust

Friedman, Ina R. The Other Victims: First Person Stories of Non-Jews Persecuted by the Nazi

Landau, Elaine. Warsaw Ghetto Uprising

Stadtler, Bea. The Holocaust: A History of Courage and Resistance

Biography

Atkinson, Linda. In Kindling Flame: The Story of Hannah Senesh

Linnea, Sharon. Raoul Wallenberg: The Man Who Stopped Death

Marrin, Albert. A Portrait of a Tyrant

Pettit, Jane. A Place to Hide: True Stories of Holocaust Rescues

Fiction

Ramati, Alexander. And the Violins Stopped Playing: A Story of the Gypsy Holocaust

Richter, Hans. Friedrich

Memoirs

Drucker, Olga. Kindertransport

Reiss, Johanna. The Upstairs Room

Sender, Ruth. The Cage

And so we understand that ordinary people are messengers of the Most High. They go about their tasks in holy anonymity. Often, even unknown to themselves. Yet, if they had not been there, if they had not said what they said or did what they did, it would not be the way it is now. We would not be the way we are now. Never forget that you too yourself may be a messenger. Perhaps even one whose errand extends over several lifetimes.

Lawrence Kushner

Florida Educational Legislation

Required Instruction

233.061

The history of the Holocaust (1933-1945), the systematic, planned annihilation of European Jews and other groups by Nazi Germany, a watershed event in the history of humanity, to be taught in a manner that leads to an investigation of human behavior, an understanding of the ramification of prejudice, racism and stereotyping, and an examination of what it means to be a responsible and respectful person, for the purposes of encouraging tolerance of diversity in a pluralistic society and for nurturing and protecting democratic values and institutions.

Holocaust Education: The Florida Legislative Mandate

On April 29, 1994, the Florida Legislature mandated that instruction on the subject of the Holocaust be included in public schools. The language of the mandate reveals the intent of the Legislature.

> "Members of the instructional staff of the public schools, subject to the rules and regulations of the State board and of the school board, shall teach efficiently and using the prescribed courses of study, and employing approved methods of instruction the following:
>
> **The history of the Holocaust, the systematic, planned annihilation of the European Jews by the Nazis during World War II, whose massive slaughter was a watershed event in the history of humanity, to be taught in a manner that leads to an investigation of human behavior, an understanding of the ramifications of prejudice, racism and stereotyping and an examination of what it means to be a responsible and respectful person, for the purposes of encouraging tolerance of diversity in a pluralistic society and for nurturing and protecting democratic values and institutions."**

This legislative mandate does not limit instruction on the Holocaust to any particular grade level or academic subject. Instead, it aims for inclusion of Holocaust studies in all areas. In order to fulfill the terms of the mandate, a comprehensive Holocaust education program would ideally include the following six approaches:

1. A presentation of the history of the Holocaust:
   - A) as a calculated and systematic program which culminated in mass murder.
   - B) as a turning point in human history.
2. An investigation into human behavior that:
   - A) recognizes the common ground between Holocaust participants and humanity at large.
   - B) analyzes the factors which influence individual and group behavior.

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"Webography"

1) http://www.ushmm.org/
The United States Holocaust Memorial Museum homepage.

2) http://yvs.shani.net/
Yad Vashem. Homepage for Israel's Museum and Memorial to the victims of the Holocaust.

3) http://www.wiesenthal.com/
The Simon Wiesenthal Center homepage. Contains 36 frequently asked questions about the Holocaust, biographies of children who experienced the Holocaust , updates on current events and information about the Center and the Museum of Tolerance.

4) http://www.channels.nl/annefran.html
The Anne Frank House. Web site of the museum and memorial located in Amsterdam. The site is linked to a tour of the city.

5) http://www.facing.org/
Facing History and Ourselves Homepage. National educational and professional development organization whose mission is to engage students of diverse backgrounds in an examination of racism, prejudice, and anti-Semitism in order to promote a more humane and informed citizenry.

6) http://remember.org
Homepage of the Cybrary of the Holocaust. This is probably the largest web site on the Holocaust. Contains lesson plans, audio clips, transcripts of Hitler's speeches and official documents, artifact photo, poetry and interviews with scholars.

7) http://ftp.utas.edu.au/docs/flonta/dp,1,1,95/HITLER.html
This University of Tasmania, Australia examines Nazi manipulation of language.

8) http://pages.prodigy.com/AZ/kinder/Holocausteducation.html
Reach and Teach, Worldwide Holocaust Education. This page represents the work of a group of Holocaust survivors who cooperate with educators worldwide, informing and educating students about the Holocaust, the Kindertransport and their personal experiences.

LESSON 3

****

ADOLF HITLER
AND THE RISE OF THE NAZI PARTY

"In extreme situations when human lives and dignity are at stake, neutrality is a sin. It helps the killers not the victims."

Elie Wiesel
Nobel Peace Prize Laureate
and Holocaust Survivor

INTRODUCTION

Adolf Hitler launched a campaign of terror and horror that resulted in the deaths of innocent millions. His policies soon infiltrated every strata of the German government and perverted the legal system which discarded the ethical standards of justice. Under the administration of his strong elite guard, the SS, literally thousands of prison camps were established where enemies of his realm would be incarcerated, worked to death or even murdered without fear of recrimination.

Officially sanctioned by the government and without interference from a single major country, Hitler and his political group, the Nazis, attempted to annihilate an entire spectrum of people and anyone else that did not fit the Nazi ideal. Chief among his targets of hatred were the Jews. Claiming they were inferior to his pure Master Race of Aryans, he and thousands of others collaborated to murder every Jewish person alive. He envisioned an empire that would live a thousand years. In 12 years and 4 months, the "Thousand Year Reich" came to an end as the Allied forces of America, Great Britain and the Soviet Union finally forced Germany and its Axis partners to surrender. As the German army retreated in the face of the Allied forces, Hitler ordered his chiefs to destroy everything in their path, including Paris and other major cities of Europe. In his last hours, he committed suicide rather than face capture.

The name, Adolf Hitler, will for all time be synonymous with evil and the kingdom of night. During an epoch of horror which became known as the Holocaust, the loyal subjects of this man obediently followed irrational orders to slaughter millions of innocent men, women and children.

CONTENT OVERVIEW

ADOLF HITLER AND THE RISE OF THE NAZI PARTY

The Early Years

Adolf Hitler was born in a small town in Austria on April 20, 1889. He was born to a 52 year old man who had, as his third wife, a woman more than 20 years his junior. Adolf was happy and successful in elementary school but he did not get along with other students and twice failed grades in high school. He dropped out of high school two years after his father died.

His mother had an adequate pension which allowed Hitler to lead a leisurely life while dabbling in various artistic endeavors. He was easily bored but he loved Wagner operas and attended night after night.

In 1907, Hitler moved to Vienna where he hoped to become a student at the Academy of Fine Arts. He submitted drawings to the Academy but they were rejected as unsatisfactory. When he reapplied to the academy a year later, he was not even allowed to take the entrance examination. Meanwhile, Adolf's mother had become ill with cancer. When she died Hitler went home for the funeral but a few weeks later he returned to Vienna. He spent the next four years there.

He quickly spent his small inheritance and his orphan's pension and he sank into poverty. He dressed shabbily and lived in flophouses. He began to support himself by hanging wallpaper, painting inexpensive watercolors, shoveling snow, selling postcards and making posters for store owners. Vienna was an important influence on Hitler's way of thinking. On the surface a sophisticated city with Strauss waltzes and gatherings of friends sharing pastries, it was also a hotbed of antisemitic politics.

During this period of time, Hitler read a great deal and was strongly influenced by German nationalistic and racist sentiments. He rejected all ideas of equality and democracy and thoroughly opposed socialism. He did admire, however, how the socialists organized themselves. He also rejected Christianity, although he recognized the importance of using pageantry and ritual to gain the loyalty of followers. Hitler found little in the world to like; he was a bitter man who felt no one recognized his genius.

In 1913 Hitler moved from Vienna, Austria, to Munich, Germany. In 1914 the "Great War" as World War I was then called, began and Hitler volunteered for an infantry regiment. He served as a messenger on the western front for most of the war, was wounded in the leg and suffered from temporary blindness caused by a poison gas attack. Although decorated twice for bravery he never rose above the rank of corporal. By the time he recovered from the gas attack, the war was over. As a result of his war experiences, Hitler grew even more intensely nationalistic.

Germany lost the war and the nation was left bankrupt. Millions of Germans were unemployed. A weak government, called the Weimar Republic, replaced the empire.

The Rise of the Nazi Party

Hitler joined a small political group which later became known as the National Socialist German Workers' (Nazi) party. He was a skillful schemer, politician and organizer. He became the leader of the party and surrounded himself with people who shared his antisemitic views. He increased membership of the Nazi party by giving speeches in beerhalls in which he blamed the Jews for the loss of the war, high unemployment and the despair of the German people.

From a small, initial group of just a few hundred, which could have easily been stopped in the beginning, Hitler eventually organized a private army of 15,000 hoodlums who became known as Stormtroopers or SA. They were dressed in brownshirted uniforms bearing the swastika emblem which gave them a feeling of unity. They were armed and trained by active duty German Army officers. The Versailles Treaty had restricted the size of the German Army. The leading officers wanted the Stormtroopers available in case of a renewed war, a communist uprising or to assist in a right-wing military takeover of the government.

When the Army refused to act to overthrow the government of the Weimar Republic, Hitler acted on his own. In November 1923, Hitler staged an ill-fated attempt to take over the Munich government. This attempt became known as the "Beerhall Putsch." When the plot failed, Hitler ran away from the fighting, but was arrested and sentenced to five years in prison for treason. However, his jailers were sympathetic to his cause. His cell was comfortably furnished and he served only nine months of his sentence.

While in prison, he dictated his book, *Mein Kampf*, (My Battle), to admiring secretaries, in which he outlined his Master Plan. Hitler's racist intentions, as they evolved over his lifetime, included the following elements: Non-Jewish Germans were the "Aryan Master Race" with the right to rule over the "Lower Races." Other non-Jewish Western Europeans were to be divided into those of Nordic and non-Nordic backgrounds with the Nordic people to have privileges in ruling similar to but not as influential as the Non-Jewish Germans. Those considered among the "lower races" were the Slavs of Eastern Europe. These inferior peoples were to be deprived of their elites, including their priests, political leaders and those who had been well educated. The "Lower Races" were to be turned into slaves of the Germans and to carry out manual labor. The "Enemy Races," especially the Jews, but also the Gypsies, were to be killed. The "Enemy Races" did not have homelands of their own and had traditional occupations which made them difficult to exploit as laborers. The Jews were traditionally either professionals or involved in mercantile occupations, such as trade, while the Gypsies sold horses, told fortunes and frequently traveled from place to place.

In order to make the Germans stronger as a "Master Race," Hitler favored sterilizing the mentally retarded and people with hereditary diseases so they could not have children. He also wanted to kill Germans who were not "socially productive," including people with terminal illnesses, the mentally ill and the severely deformed.

In late 1924, Hitler was released from jail. After leaving prison, he reorganized the Nazi party. He created an elite unit of guards called the SS. This would later displace the Stormtroopers as the most important Nazi paramilitary unit. The SS became the party's internal police force and intelligence service. After the Nazis took power, SS men also served as concentration camp guards and large SS military units fought during the Second World War.

During the years of calm and prosperity from 1924 to 1928, the Nazis were weak. But a

farm crisis in 1928 allowed them to expand among peasants who were losing their land. In 1929 a depression hit Germany. Hitler blamed the reparation payments, which Germany was supposed to pay as a consequence of damages caused in World War I, as the cause of the depression. Hitler's opposition to the payments made him popular with many nationalistic Germans. When reparations were abandoned because of the depression, Hitler cleverly took full credit for ending them.

Hitler Becomes Dictator

The Nazis were still a minority when in July 1932, they won 33.1 percent of the vote and 33.5 seats in the Reichstag (Parliament). [1] As compared with previous elections the Nazi party had lost two million votes. Thus, ironically, Hitler came to power just as the strength of the Nazi party was beginning to wane in Germany. [2] President von Hindenburg reluctantly offered Hitler a subordinate position in the cabinet. However, Hitler pressured the elderly president for more power. On a promise that Hitler would act lawfully if he were named to head the government, President von Hindenburg made him chancellor in January, 1933. As chancellor, Hitler immediately broke his pledge to the President and began to set up a government with himself as dictator.

On February 27, 1933 the Reichstag burned down. The circumstances of the fire were mysterious and some said that the Nazis had done it themselves to create a crisis. In any event, the Nazis persuaded President von Hindenburg to issue a decree suspending constitutional guarantees. Shortly thereafter the so-called "Enabling Act" was passed granting the Nazi party emergency powers.

The following year the President died, some say under suspicious circumstances, and Hitler, proclaiming himself both President and Chancellor of the Reich (realm), immediately began to set up a government with himself as the "Führer" (leader).

With power now complete, the Nazis could beat and jail opponents. No political parties other than the Nazis were allowed. Hitler outlawed freedom of the press and individual rights, and the Nazis were allowed to imprison anyone without a trial. The secret police, the Gestapo, hunted down enemies who were either shot or jailed. Within months after Hitler came to power, the first permanent concentration camp, Dachau, was set into operation just outside of Munich. During the next several years, similar camps opened throughout Germany and opponents of the Nazis party, especially the intellectuals, vanished mysteriously. All courts were controlled by the Nazis, and judges were expected to decide on the basis of politics, rather than justice.

By the time the Nazis came to power, the economy was already recovering but they received full credit. Once in power, the Nazis pushed the recovery faster with an enormous public works program. Unemployment continued to drop and prices of agricultural commodities paid to farmers rose providing greater security to farm owners. Each of the work projects received publicity linking it with the triumph of Hitler. All radio broadcasts and newspapers were effectively controlled by a little man, Joseph Goebbels, the Nazi party's chief of the Department of Propaganda. Those who disliked Goebbels referred to him as the "poison dwarf." His cunning was feared and respected. Unsuccessful in finding work, Goebbels had found a home for himself in the Nazi party. As Chief of Propaganda, Goebbels discovered his true talent -- organized lying. He used the media to publicize gross falsehoods and repeated them again and again. The idea behind this deception was, as he said, "A little lie may not be believed by all,

but a big lie, if repeated with sufficient frequency, will eventually take deep root in the minds of the uninformed masses."

What the papers and broadcasts did not report was the fact that these economic gains were often temporary and came at the expense of freedom and democracy. Particularly vicious were the broadcasts in which Hitler spoke himself. He promised sweeping reforms and raged against the Jews as enemies and corruptor of the purity of Germany. The Nazis accused the Jews of wanting to do what they were out to do for themselves: control the world and annihilate their enemies.[3] In his book, *Harvest of Hate*, Leon Poliakov noted: "But while Adolf Hitler... had nothing new to offer in the way of ideas and concepts (concerning anti-Semitism)... he immediately produced some revolutionary innovations... the Führer's main task was to transform "static hate" into "dynamic hate."

All labor unions were outlawed, wages were not allowed to increase and workers were forcibly enrolled in the Nazi Labor Front. Independent organizations for farmers were squashed and farmers had to join the Nazi farmers' group. Farm prices could not be raised in later years, even though the prices farmers had to pay for industrial goods went up and up. However, many farmers applied for and received slave labor. The "community" was fostered. In a society always class conscious, the banker was encouraged to eat with the farmer and the factory boss with his assembly workers. Although the wealth was to be shared, the industrialists stayed rich. They had financed the Nazis when it became likely Hitler would win.

Children were taught to pray to Hitler instead of God and Nazi organizations were set up for boys and girls to assure the loyalty of future generations. The organization for the boys was called the "Hitler Youth" and for the girls, the "League of German Maidens." They were required to drill, become physically fit, swear allegiance to Nazi beliefs and learn the Nazi party songs. They were taught to spy on anyone who opposed Hitler's beliefs, even their own parents.

Discrimination Against the Jews

Initially many Germans dismissed Hitler's ravings against the Jews as a mere campaign strategy to gain attention. But as early as the spring of 1933, right after the Nazi seizure of power, Stormtroopers attacked Jewish businesses. They smeared Stars of David on store windows and stood outside and threatened any potential customers. But an international boycott of German goods forced the Nazis to drop this tactic.

In 1935, a systematic campaign of discrimination against Jews. "On March 21, 1933 the first prisoners were brought under guard to the Oranienburg concentration camp. In the next ten days some 15,000 persons were taken into 'Protective Custody.'"[4] The Nuremberg Laws were adopted in which Jewish status was defined and segregated them from the non-Jewish population, called "Aryans" by the Nazis. People were defined as Jews according to the religious practices of their grandparents, not according to their own religion. Many Jewish converts to Christianity were thus considered to be Jews. Under these laws, Jews were removed from civil service, courts and commerce, schools and universities. Marriage between Jews and non-Jews was banned, as was the employment of female non-Jewish servants by Jews.

As the Nazis moved toward war, they intensified the persecution of the Jews in Germany.

On November 9, 1938, Stormtroopers attacked Jewish homes and business and burned synagogues throughout Germany and Austria. The Nazis looted thousands of Jewish businesses, and 20,000 Jews were arrested. The streets were littered with glass from the many shop windows the Nazis had smashed. The evening of destruction became known as "Kristallnacht" (the Night of Broken Glass). To add to their misery, the Jews were forced to pay for the damage that the Nazis had done.

The War Years

As supreme commander or "Führer," Hitler started a policy of rearmament soon after coming to power and made plans to seize other territories in order to provide "Lebensraum" (living space) for Germans. Hitler was able to make several military and territorial gains without conflict. He reincorporated the Saar (1935), occupied the Rhineland (March 1936), and united Austria with Germany (March 1938). When Hitler claimed the necessity to take over the Sudetenland, a part of Czechoslovakia partially inhabited by Germans, an indecisive Britain and France sanctioned this partition in a pact signed in Munich, Germany September 1938. The Prime Minister of England, Neville Chamberlain, excused this act of betrayal by claiming that by appeasing Hitler he had brought "Peace in Our Time." A year later Hitler took control of the rest of Czechoslovakia.

The Nazis signed a non-aggression pact with the Soviet Union in August, 1939 which freed Germany to attack Poland. Britain and France finally saw that they would have to go to war to stop him from further aggression. Germany attacked Poland in September, 1939 and Britain and France, who had guaranteed Polish independence, declared war on Germany. The Second World War had begun.

As they invaded Poland, many German soldiers, particularly the SS troops, deliberately killed any Jews they found. Once the country was conquered, its large Jewish population was forced to move to ghettos, slum neighborhoods in the larger cities where thousands of people were forced to live in a severely cramped space. These ghettos were deprived of adequate supplies of food and medicine and their populations were condemned to a slow death.

The "non-aggression pact" Hitler had made with the Soviet Union allowed Germany to conquer much of Western Europe without interference. In return, the Soviets received some of the spoils of the war, including large territories of land in Poland. Then, after conquering much of Western Europe, Hitler attacked the Soviet Union in June, 1941. In less than a month, the Wehrmacht (German army) had advanced 450 miles into Russia; Moscow, the capitol of Russia, was only 200 miles away. As great land masses were swallowed up so, too, were entire Soviet armies. During the first weeks of the invasion tens of thousands of prisoners were taken, sustaining Hitler's faith in Germany's invincibility.

A murderous phase of the Holocaust now began. SS Task Forces, known as "Einsatzgruppen" (Mobile Killing Units), followed the advancing German Army and systematically shot and killed any Jews or communists whom they captured. Trucks were set up so that the fumes from the exhaust went directly into the rear compartment. As the trucks moved, Jews who had been forced into the rear compartments were killed by the exhaust fumes. And, finally, death camps were established where millions of Jews and others could be killed by poison gas and other methods.

It is difficult to comprehend why a state would carry out the killing of millions of innocent

men, women and children. However, the Nazis put resources into the effort of killing Jews which they might more rationally have put into winning the war. Railroad trains were used to transport Jews to their deaths, instead of taking supplies to the troops at the front. Jews were killed who would have supplied vital labor for German war industries. The Nazis were fanatical about their idea of killing the Jews. Some aspects which formed the motivation of Hitler and the Nazis are the following:

1. Some Nazis, including Hitler, seriously believed their own propaganda. They thought the Germans were involved in a war to the death with the Jews. They thought that either the Jews would control the world or they would. Other Nazis knew this propaganda was false, but they saw it as being politically useful.

2. The Nazis wanted to win the support of the people in Germany by uniting them against a common enemy. Businessmen and professionals could benefit by taking over formerly Jewish businesses and professional practices. Ordinary Germans could be told that the Nazis were pushing aside the "wealthy Jews." Most Jews were not wealthy, but the average Jew was in the middle class and few Jews in Germany were workers or peasants.

3. The Nazis also wanted to use antisemitism to win support from people in the countries that they conquered. This was not always difficult, especially in Eastern Europe, even though the Nazis intended to turn the Slavic peoples into their slaves. By attacking the Jews, the Nazis could make some of the people in Eastern Europe believe that things would be better for them. The Nazis gave the homes and small businesses of Jews who were killed to Eastern Europeans who collaborated with them. Large Jewish-owned businesses were given to Germans.

The Holocaust resulted in the deaths of six million Jews. Millions of non-Jewish civilians were also deliberately killed by the Nazis during the war as Germany conquered country after country in Western and Eastern Europe. On December 7, 1941, Japan, an Axis partner of Germany, bombed the American naval base at Pearl Harbor in Hawaii. That evening, President Roosevelt told the American people of the disaster in a special broadcast adding that this was a day that "will live in infamy!" The United States, shocked by the horrible damage and killings by the Japanese bombers, immediately entered the war. In 1944, a giant Allied force invaded Europe. Hitler became frantic and ordered death for any Nazi soldier who retreated.

In the end, Germany was defeated by the armies of the United States, the Soviet Union and Britain (the Allies). Underground resistance movements by the conquered peoples of Europe also helped to defeat the Nazis. And, in spite of their harrowing conditions, many Jewish people participated valiantly in fighting the Nazis. Resistance organizations by Jews and non-Jews organized revolts even in the ghettos and death camps.

Hitler contributed to his own downfall as well. Throughout the duration of the war, his personality had become increasingly bizarre. He responded to bad news with violent temper tantrums and disregarded strategic advice from his military experts to the point where a number of them joined in a plot to assassinate him. His initial tactical expertise was lost in an increasing barrage of irrational orders such as his insistence, when confronted with the news that the situation in the Soviet Union was lost, that all German troops must stay at the front lines or be shot as deserters.

By April, 1945, Germany was being overrun by Allied armies. Hitler knew that he was

defeated, so he married his longtime mistress, Eva Braun, on April 29 and he planned their deaths by suicide. He gave out cyanide capsules to the people in the bunker who wanted them. Fearful the capsules would not work on him, Hitler first tested the poison on his beloved dog, Blondie, who died immediately. The next day, his long-time butler heard a shot from the next room and when he went in, he found Hitler and Eva Braun dead. She had swallowed the poison. Hitler's aides burned their bodies. To this day, the exact nature of Hitler's death is shrouded in mystery. Most people thought that Hitler had shot himself. But years later when the Soviets, who had done autopsies on the bodies, revealed their findings, they admitted that Hitler may have tried to shoot himself, missed and then took poison. A week after his death, Germany surrendered unconditionally to the Allies.

STUDENT HANDOUT # 1

HOLOCAUST CHRONOLOGY

Complied with the assistance of:
Rolf Wartenberg, Interrogator, Nuremberg War Crimes Trials

1933

January 30:	President Hindenburg appoints Adolf Hitler as Reich Chancellor (Prime Minister) the NSDAP (Nationalsozialistische Deutsche Arbeiterpartei).
February 27:	(Date approximate): Gestapo founded
February 27:	Reichstag building destroyed by arson
February 28:	Civil liberties suspended
March 23:	First concentration camp, Dachau, is established. "Enabling Law" passed by Reichstag making suspension of civil liberties legal
April 1:	Nazis proclaim a general boycott of all Jewish-owned businesses.
April 7:	Jews dismissed from civil service and denied admission to the bar
April 26:	Official formation of the Gestapo
May 2:	Dissolution of free trade unions
May 10:	Burning of books written by Jews and opponents of Nazism
December 1:	Hitler declares legal unity of the German State and Nazi party.

1934

August 2:	Death of Hindenburg Hitler becomes Head of State and Commander-in-Chief of the armed forces.

1935

Summer:	Juden Verboten (no Jews) signs increase in number outside towns, villages, restaurants and stores.
September 15:	Reichstag passes antisemitic "Nuremberg Laws."

1936

October 24:	Hitler and Mussolini form Rome-Berlin Axis pact.
November 25:	Germany and Japan sign military pact.

1937

July 16:	Buchenwald concentration camp opens.

1938

March 13:	Annexation of Austria to the Third Reich Nazis apply antisemitic laws.
July 6:	International conference at Evian, France fails to provide refuge for German Jews.
September 29:	Munich Agreement: Britain and France accept German annexation of Sudetenland, part of Czechoslovakia.
October 5:	Passports of Jews are marked with the letter "J."
November 7:	Herschel Grynszpan, whose parents were deported from Germany to Poland, assassinates Ernst vom Rath, third under secretary of the German Embassy in Paris.
November 9: & Nov. 10	Kristallnacht (Night of Broken Glass), antisemitic riots in Germany and Austria; synagogues are destroyed, shops are looted.
November 12:	26,000 Jews are arrested and sent to concentration camps.
November 15:	Jewish children are expelled from German schools.
December 13:	Decree on "Aryanization" (compulsory expropriation of Jewish industries, businesses and shops) is enacted.

1939

March 15:	Germany occupies Czechoslovakia.
July 26:	Adolf Eichmann is placed in charge of Prague branch of the emigration office.
August 23:	Soviet-German Non-Aggression Pact
September 1:	German Army invades Poland. Beginning of World War II.
September 3:	Britain and France declare war on Germany.
September 17:	Soviet occupation of Eastern Poland
October 12:	First deportation of Jews from Austria and Moravia to Poland
November 23:	Wearing of Judenstern (Jewish six-pointed Star of David) is made compulsory throughout occupied Poland.

1940

April 9:	Germany invades Denmark and Norway.
April 30:	Ghetto at Lodz, Poland, is sealed off.
May 10:	Germany invades Holland, Belgium and France.
June 4:	British Army evacuates its forces from Dunkirk, France.
June 22:	France surrenders to the Germans.
September 27:	Berlin-Rome-Tokyo Axis is established.
November 15:	Warsaw Ghetto is sealed off.

1941

June 22:	Germany attacks the Soviet Union.
July 8:	Wearing of the Jewish star is decreed in the German-occupied Baltic states.
July 31:	Heydrich is appointed by Göring to carry out "The Final Solution" (extermination of all Jews in Europe).

September 15:	Wearing of the Jewish star is decreed throughout the Greater Reich.
September 23:	First experiments with gassing are made at Auschwitz.
September 28 & Sept. 29	Massacre in Kiev - 34,000 dead
October 10:	Theresienstadt Ghetto in Czechoslovakia is established.
October 14:	Deportation of German Jews begins.
October 23:	Massacre in Odessa - 34,000 dead
November 6:	Massacre in Povno - 15,000 dead
December 7:	Japanese attack Pearl Harbor.
December 8:	United States enters the war. Chelmno extermination camp in Poland is opened. Massacre in Riga - 27,000 dead
December 22:	Massacre in Vilna - 32,000 dead

1942

January 20:	Wannsee Conference on Nazi "Final Solution of the Jewish Question"
January 21:	Unified resistance organization is established in Vilna Ghetto. Jewish resistance groups expand in number throughout Eastern Europe.
June 1:	Treblinka death camp opens. Wearing of the Jewish star is decreed in Nazi-occupied France and Holland.
July 22:	300,000 Jews from the Warsaw Ghetto are deported to Treblinka.
July 28:	Jewish resistance organization is established in the Warsaw Ghetto.
October 17:	Allied nations pledge to punish Germans for its policy of genocide.

1943

January 18:	Jews in the Warsaw Ghetto launch uprising against Nazi deportations. Street fighting lasts for four days.
February 2:	German Sixth Army surrenders at Stalingrad. This marks the turning point in the war.

April 19:	Revolt of Jews in the Warsaw Ghetto begins. Fighting continues for weeks.
May 16:	Liquidation of the Warsaw Ghetto
June 11:	Himmler orders liquidation of all Polish Jewish ghettos.
June-September:	Hundreds of Jewish partisans leave the Vilna Ghetto for the forest where they continue their resistance to the Nazis.
August 2:	Revolt at Treblinka death camp
August 16:	Revolt in Bialystok Ghetto
September 2[illegible]:	Liquidation of the Vilna Ghetto
October 20:	United Nations War Crimes Commission is established.

1944

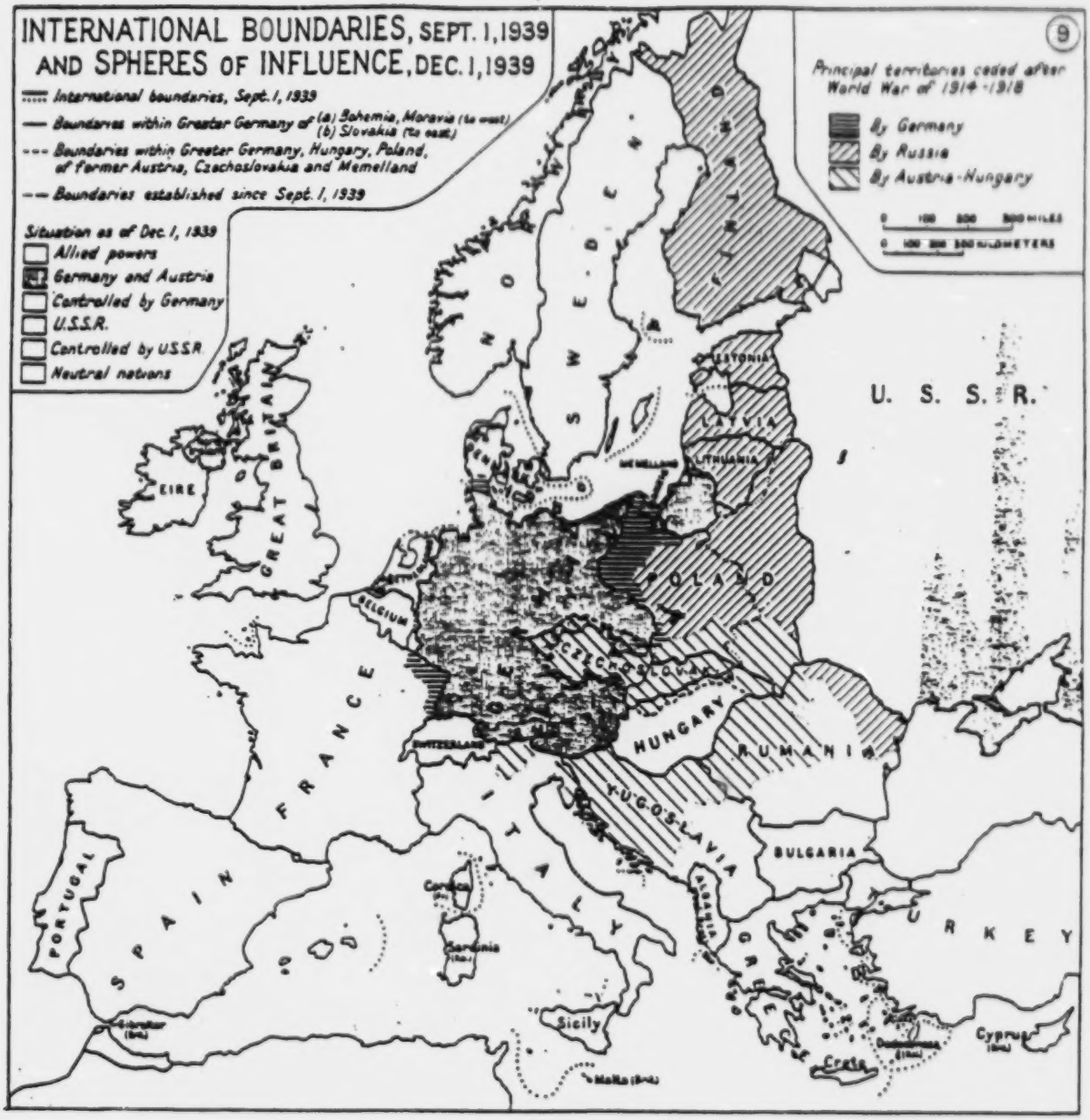
May 15-June 8:	476,000 Jews are deported from Hungary to Auschwitz.
June 4:	Allies in Rome
June 6:	D-Day, Allied invasion of Nazi-occupied Western Europe begins in Normandy, France.
June 23:	Soviet summer offensive begins.
July 24:	Soviet troops liberate Majdanek death camp.
October 23:	Paris is liberated by Allied armies.
November 24:	Himmler orders destruction of Auschwitz crematoria as Nazis try to hide evidence of the death camps.

1945

January 17:	Soviet troops liberate Warsaw.
February 4-11:	Yalta Conference in the Crimea
March 5:	American troops reach the Rhine River.
April 11:	American troops liberate Buchenwald death camp.

April 15:	British troops liberate Bergen-Belsen death camp.
April 25:	American and Soviet troops meet at the Elbe River.
April 30:	Hitler commits suicide.
May 7:	Germany surrenders unconditionally. End of the war in Europe
August 15:	Japan surrenders unconditionally. End of World War II.
November 22:	Nuremberg War Crimes Tribunal commences. The Nuremberg Trials concluded on October 1, 1946, which happened to be the Day of Atonement (Yom Kippur), with a judgment in which twelve defendants were sentenced to death, three to life imprisonment, four to various prison terms and three acquitted.

STUDENT HANDOUT



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EUROPEAN BOUNDARIES - OCTOBER 31, 1939

Associated Press, Interphoto and British Press Combine

SIX BIG QUESTIONS OF THE WEEK N.Y. Times, Sept. 24, 1939

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152

153

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THE NEW YORK TIMES. SUNDAY. MARCH 9, 1941.

Nations invaded or controlled by Germany

COUNTRY	AREA (Square Miles)	POPULATION
Austria	34,064	7,000,000
Czechoslovakia	44,500	13,000,000
Poland*	74,254	22,400,000
Norway	124,556	3,000,000
Denmark	16,575	3,800,000
Netherlands	12,704	8,700,000
Belgium	11,775	8,400,000
Luxembourg	999	300,000
France (Occupied)	137,000	27,900,000
Hungary	35,875	8,700,000
Rumania	72,425	14,100,000
Bulgaria	42,808	6,500,000

*Includes Free City of Danzig

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GERMAN OCCUPATION OF EUROPE - 1942

Washington Post — Mar. 15, 1942

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STUDENT HANDOUT

RECOMMENDED RESOURCES FOR THIS LESSON

READINGS FOR TEACHERS

Bauer, Yehuda *A History of the Holocaust.* New York: Franklin Watts, 1982.
The distinguished Israeli historian produced an exemplary history of the Holocaust. Approximately a quarter of the book is devoted to the background of Nazism and to Jewish life before the Holocaust. He also looks at such thorny historical questions as "Was rescue by negotiation possible?" and analyzes the theological and other implications of the Holocaust.

The Black Book: The Nazi Crime Against the Jewish People. World Jewish Congress. New York: Nexus Press, 1982.
A long overdue reprint of the 1946 anthology which provides a history of Nazism and serves as a well-documented "brief" on the Nazi crimes against humanity.

Hilberg, Raul *The Destruction of the European Jews.* New York: Harper and Row, 1961.
A scholarly description of the organization of the Nazi machinery of destruction and the men who performed the important functions of this machine.

Hitler, Adolf *Mein Kampf.* Boston: Houghton Mifflin, 1943.
Written while Hitler was still in prison in 1923-24, it reveals his antisemitism and his twisted ideas. Important reading to understand Hitler's world view.

Levin, Nora *The Holocaust: The Destruction of European Jewry.* New York: Crowell, 1968.
The rise of Hitler to power and the creation of a terror-state, the Nazi program for the destruction of Europe's Jews and the forms of Jewish resistance.

Nick, Ann *Teachers' Guide to the Holocaust.* New York: Anti-Defamation League of B'nai B'rith, 1977.

Roskies, Diane *Teaching the Holocaust to Children.* New York: Ktav, 1975.

Shirer, William *The Rise and Fall of the Third Reich.* Bloomington, In.: University of Indiana Press; Fawcett, newly publ. 1980.
A fascinating and comprehensive history of Nazi Germany, written by a noted journalist and historian who was a foreign correspondent in Germany.

Speer, Albert *Inside the Third Reich.* London: Weidenfeld and Nicholson; New York: Macmillan, 1976.
Written by Hitler's personal architect, this is an unusual account of the Hitler's evil by one of the men who was closest to him and helped so many of his ideas succeed.

ANTISEMITISM

In 1879, a German journalist, Wilhelm Marr, originated the term "antisemitism," denoting hatred of Jews. The phenomenon of Jew-hatred, however, preceded the modern era. Among the most common manifestations of antisemitism throughout the ages were pogroms--riots launched by local residents against Jews. Pogroms were often incited by blood libels--village rumors that Jews used the blood of Christian children for ritual purposes. In the modern era, antisemitism developed within a more political context. In the last third of the 19th century, antisemitic political parties were formed in Germany, France, and Austria. Works such as the PROTOCOLS OF THE ELDERS OF ZION generated theories of an international Jewish conspiracy. A potent component of antisemitism was nationalism. The 19th century "voelkisch movement"--made up of German philosophers, scholars, and artists who viewed the Jewish spirit as alien to Germandom--shaped the notion of the Jew as "non-German." Theorists of racial anthropology gave the idea pseudoscientific backing. The Nazi party, formed in 1919 and led by Adolf Hitler, gave political expression to theories of racism. In part, the Nazi party gained popularity by disseminating anti-Jewish propaganda. Millions read Hitler's work MEIN KAMPF (MY STRUGGLE), which called for the removal of Jews from Germany. With the Nazi rise to power in 1933, the party ordered anti-Jewish boycotts, held book burnings, and enacted anti-Jewish legislation. In 1935, the Nuremberg Laws defined Jews by blood and ordered the total separation of Aryans and "non-Aryans." On November 9, 1938, the Nazis destroyed synagogues and the shop windows of Jewish-owned stores throughout Germany and Austria (Kristallnacht). This event marked the transition to the era of destruction. Genocide became the singular focus of Nazi antisemitism.

United States Holocaust Memorial Museum
Wexner Learning Center

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GHETTOS

The term "ghetto" originated from the name of the Jewish quarter in Venice, established in 1516. (In Italian the word means foundry: the area had been the site of a cannon foundry). The ghetto was established to segregate Jews. The Nazis, however, viewed ghettos as a transitional measure toward the destruction of European Jewry through starvation, deportation, and ultimately extermination. Most ghettos (situated mainly in Nazi-occupied eastern Europe) were closed off by walls, barbed-wire fences, or gates. Ghettos were extremely crowded and unsanitary. Many Jews died from disease and starvation. The largest ghetto in Poland was the Warsaw ghetto, where 450,000 Jews were crowded into an area of 1.3 square miles. Other major ghettos were Lodz, Krakow, Bialystok, Lvov, Lublin, Vilna, Kovno, Czestochowa, and Minsk. The Nazis ordered Jews to wear Jewish badges and seized many Jews for forced labor. Daily life in the ghettos was administered by Nazi-appointed Jewish councils (Judenraete) and Jewish police, who were forced to facilitate deportations. Illegal activities, such as smuggling food or weapons, joining youth movements, or attending cultural events, were often carried out without the approval of the Jewish councils (though in many cases the Jewish councils did in fact provide cultural activity). In some ghettos, members of the Jewish resistance staged armed uprisings. The largest was the Warsaw ghetto uprising. By August 1944, the Nazis completed the liquidation of Europe's Jewish ghettos. In Hungary, ghettoization did not begin until June 1944. In Budapest, Jews were placed in marked houses (Star of David houses). In November, the Arrow Cross Party formally established a ghetto. About 63,000 Jews without "protective passports" provided by Raoul Wallenberg were confined to a 0.1 square mile area. The 25,000 Jews granted protective passports (in the name of neutral countries) were put in an "international ghetto."

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LESSON 5

****

THE GHETTOS

"The last, the very last,
So richly, brightly, dazzlingly yellow.
Perhaps if the sun's tears would sing
against a white stone...

Such, such a yellow
Is carried lightly 'way up high.
It went away I'm sure because it wished to
kiss the world goodbye.

For seven weeks I've lived in here,
Penned up inside this ghetto
But I have found my people here.
The dandelions call to me
And the white chestnut candles in the court.
Only I never saw another butterfly.

That butterfly was the last one.
Butterflies don't live in here,
In the ghetto."

Pavel Friedman - *The Butterfly*
Written June 4, 1942
Born January, 1921
Deported to Terezin (Theresienstadt) April 26, 1942
Died in Oswiecim (Auschwitz) Sept. 29, 1944

INTRODUCTION

The term "ghetto," as it is used today, generally refers to an area within a city where people live who share a common ethnic background. Often the modern-day ghetto is further distinguished by the poor economic level of the majority of its residents. While many may feel they have no choice but to live there, all share the same basic freedoms as citizens of the country and all have the freedom, if not the financial means, to move should they choose to do so. Even the impoverished residents of our modern city ghettos can still participate freely in all areas of public life. The term "ghetto," as it was used during the Holocaust also referred to an area where residents were united by common circumstances, but they were drastically different from those of the ghetto today.

During the Holocaust the ghetto served as a collection point where the Nazis imprisoned their victims. Technically the ghetto was a way-station to death in the concentration camps and, in fact, were not very different from them. Conditions within the ghetto and the concentration camp were often so similar that in some cases the terms were used interchangeably, as for example, the Theresienstadt ghetto or concentration camp.

The Nazis did not develop ghettos in Western Europe [1] since the plan was to push all those intended for elimination or slave labor, into Eastern Europe. A vast section of central Poland, called the General Government, was carved out for this purpose. Additionally, this area was to serve as a buffer zone for the uneasy alliance between Germany and Russia and as the "dumping ground" for all Poles. The very concept of Polish nationhood was to be eradicated.

The Jews in Western Europe often were held for months under dreadful conditions in internment centers which had been designated as "transit camps." In the East, the Jews lived for years in the deplorable conditions of the ghettos. Food was reduced to rations beneath human survival. Sanitary conditions were almost non-existent as were medical supplies. Crowding was insufferable. Often two or three families had to share one small room. In every ghetto death was a daily reality from epidemics, starvation, exposure and being forced to labor beyond physical endurance. Children with stomachs swollen from starvation begged for food. Corpses littered the street.

As a tactic for compliance or to flush out wanted persons in the ghetto, the Nazis took hostages and killed them publicly as a warning to others. Periodically, Jews would also be rounded up and deported by train or truck to the concentration camps and killing centers. As the war progressed, deportations increasingly included everyone as the ghettos were "liquidated." Gypsies who had earlier been transferred from the West to the ghettos in the East were now rounded up throughout Europe and deported to the camps with the Jews. [2]

Some of those imprisoned in the ghettos in Eastern Europe were put into the position of carrying out the Nazi orders. This council, the Judenrat, was ordered by the Nazis to fill a quota for the various deportations. However, in a few courageous cases, the leaders of the Judenrat committed suicide rather than fulfill the Nazi's demands.

Thus, in the East, the ghettos served the Nazi "Master Plan" by providing controlled prisons within which its wretched inhabitants could be slowly starved to death or die "of

natural causes" from sickness, exposure, or the daily brutalities. Confined and isolated within the ghettos, the Germans had effectively collected and contained the largest mass of Jews in Europe. For those who remained in the ghetto, there was the fervent hope that they would live to see the Nazis overthrown and Germany defeated. Few could realize the priority that would be given to the "Jewish question." No matter how urgent Germany's military needs, nothing would outweigh the Nazi determination for a "Final Solution."

CONTENT OVERVIEW

THE GHETTOS

In 1939 Hitler expressed his wish to concentrate the Jews in ghettos: "Out with them from all the professions and into the ghetto with them; fence them in somewhere where they can perish as they deserve..."[3] In spite of this statement, however, he never gave orders to establish ghettos, possibly because he saw them as an unnecessary delay in the plans for total physical annihilation. Yet the suggestion to develop ghettos persisted and was soon enacted.

In Western Europe, the Nazis periodically moved targeted groups into specific areas of the cities in order to isolate and contain them. In Eastern Europe, this effort to concentrate persecuted minorities was far more intense in design and massive groups of people were moved, first in one direction, then another. These round ups were made easy because of the European registration system which required everyone to register their address with the police.

Due to the extremely complex nature of the ghetto situation and the other types of forcible movements of peoples practiced in all of the countries under German rule, only one country is described in this chapter: the case of Poland. Similarities with Poland existed in many of the other occupied countries, especially in the Nazis treatment of the Jews and other persecuted groups, but the vast numbers moved to and within Poland provide a razor-sharp image of Nazi policies and procedures.

The Development of Ghettos in Poland

The ghettos were never developed as an answer to the "racial problem" and so were not established as permanent living quarters for the mass of people forced into them. The ghetto was conceived as an aid to the control and supervision of Jews (and the Gypsies who were to share their fate) by concentrating them within certain areas.

The ghetto, whether initially intended or not, also served two additional purposes. First, with the demands for hard labor, the insufficient food allotted and with overcrowded and substandard sanitary conditions, a large number of the Jews perished. This resolved at least part of the "Jewish question." Second, the ghettos provided a large concentration of cheap labor which the Nazis and their collaborators eagerly exploited.

In general, as soon as the German forces entered a city, a series of anti-Jewish measures would be introduced. These included assignments to forced labor, confiscation of Jewish businesses, real estate and other properties held outside of the ghetto and a ban on using public transportation. It was also ordered that every Jew must be readily identifiable. In Poland this took the form of having to wear a white armband with a blue Star of David on it or yellow patches cut in the shape of the six pointed star. The patches had to be attached to both the front and back of all outer garments. These identification markers had to be worn at all times.

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Orders to move into the ghettos were given by large signs which were posted throughout the town and through loud speakers blaring announcements that the death penalty would be dealt to anyone who disobeyed. Movement into the ghettos was also facilitated by the victims' belief that this was the final measure of persecution against them and that the war would soon end. Unaware of the Nazis' plans to completely destroy them, they resigned themselves to the move. Furthermore, many of the Jews hoped that living together in mutual cooperation and self-rule would make it a little easier to withstand the Nazi brutality they had so often been exposed to as individuals. The assumption was (and the Nazis encouraged this belief) that if they carried out the Nazis' orders and were beneficial to the Nazis by being productive, they would be left alone. However, it was not long before it was discovered that these were false hopes.

With the ghetto population now living isolated from any assistance whatsoever, and without resources to help themselves, the Nazis were free to be as cruel as they wished. Furthermore, repeated "Aktions" (round-ups) in which large numbers of the ghetto residents were arrested and transported to places from which no one returned, destroyed any illusion of a peaceful existence.

Ghetto Features and Conditions

In most cases, ghettos were established in the poorest sections of the cities in Poland. Before the war, these areas had frequently been crowded Jewish neighborhoods. When the ghetto was established, the non-Jews had to leave (although many went to better apartments vacated by Jews who had been forced to abandon them) and Jews from other neighborhoods were ordered to move there. In order to concentrate Jews scattered throughout the countryside, those who lived in the rural areas were brought to the cities and also moved into the ghettos.

Conditions in almost all of the ghettos in Poland were inhuman. There was rationing of food to starvation levels. For example, in Warsaw, the largest of the ghettos in Poland, food allocation amounted to 183 calories per day; the Poles received 934, foreigners 1,790 and the Germans 2,310.[4] The average ration per person each month was four pounds of bread. The bread dough was mixed with sand, sawdust and chestnuts. Periodically jam, made from beets and saccharine, was distributed. The Germans also were quite willing to bring in potatoes and "brukiew" (a large squash) -- provided it had frozen and turned rotten. Hunger was never ending. One survivor who was 13 years old when she was in the Warsaw ghetto, related her memory of the evening her mother put before her a sort of brown meat which looked like liver. Half-starved she could not believe her good fortune. The liver was exceptional, without any veins or coarseness. The young girl asked, "How were you so lucky to get the meat?" Her mother confessed that the "liver" was actually blood that had been taken from a dead horse and boiled until it had jelled. The young girl was nauseous but held herself back from vomiting.[5]

In the larger ghettos which were not near rural, agricultural areas, ghetto residents purchased food on the black market at exorbitant prices when they were able to find it and pay for it, while others slowly starved to death. There were soup kitchens which, for money, distributed some cooked oats with the chaff still on it. Hand pulled carts rolled through ghetto streets every morning collecting the hundreds who had died in the night from starvation or exposure. Bands of children roamed the streets in search of food. Sometimes they would slip

under the walls and return to the ghetto with their jackets and pants laden with vegetables which they had bought, stolen or bartered. If patrols guarding the wall caught these children, they would be searched, thus exposing the life-giving food. In most cases, these children would be shot, at other times beaten, in any case, their food would be taken. For many parents, little brothers and sisters, this food meant the difference between life and certain death.

In some cases, food was thrown over the walls, often by those Jews on the "Aryan" side who were living on false papers. In other instances, food was thrown over by Poles who were being paid for their help. In other dangerous cases, young Jewish men and women who looked "Aryan" sneaked out of the ghetto, bought food and smuggled themselves and their precious foodstuffs back in. By the end of 1941, the penalty for leaving the ghetto without permission was death.

There were little or no heating materials. Rooms were heated by a single stove providing there was wood or coal to burn in it. But such fuels were a luxury and were rarely available. During the bitter cold months, everyone had to wear, at all times, whatever clothes or blankets they could find in order to keep from freezing. Water froze in the pipes and the sanitary conditions were so poor that epidemics, especially typhoid and tuberculosis, raged throughout the ghetto. Electricity was provided only for one hour and usually it went on in the middle of the night such as at 3 a.m. The only light available was from carbide lamps which gave off an unpleasant odor and fumes that affected the eyes. There were little or no medical supplies and these were generally available only at the hospital. But going to the ghetto hospital was dangerous since it was frequently the target of German roundups. All of this was added to insufferable overcrowding where it was not at all unusual for 8 to 13 people to have to share one small room. As the Germans steadily reduced the size of many of the ghettos yet increased the numbers sent there, thousands of families were left without shelter.

The Nazis imposed harsh rules. Curfews were enacted and people were forbidden assembly. Attending or teaching school was largely forbidden and in many ghettos all cultural and religious activities were banned or, at best, permitted only occasionally and under severe restrictions. However, in the Warsaw ghetto there was an open church for those who converted to Catholicism as they, too, were confined to the ghetto and treated as Jews because they were considered racially impure. There were no legal means to communicate with the outside world. All radios were to have been turned in after Poland was occupied and all internal publications in the ghetto were forbidden. If caught for the slightest infraction of the rules, the death sentence was carried out publicly and often before the ghetto population. Frequently, a single individual's offense resulted in severe reprisals where hundreds would be randomly selected as hostages and killed as an example and warning to others.

There were, initially, two types of ghettos: open and closed. The open ghettos were marked by signs and the perimeters patrolled. Closed ghettos, as the name implies, were surrounded by fences or walls. Some of the closed ghettos were further reinforced by cementing broken glass on to the tops of the walls then extending the height of the wall another two feet with barbed wire. Gates to the ghettos were guarded by German soldiers, Polish and Jewish police. The distinction between closed or open ghettos lost all significance however when it came time to "liquidate" the population. In the open ghettos, all access roads would be blocked by the German police and their aides and the ghetto surrounded just as completely as the walls of the closed ghettos. A more important distinction is that the Germans regarded the closed ghettos as concentration camps.[6]

Forced Labor in the Ghettos

The ghettos provided a captive population to exploit for forced labor. The wages paid were so low that the recipients could not even buy any extra food on the black market. In areas where "minimum wages" were paid, the Nazis got around this by taking substantial deductions. Fifty to 80% of the wages were thus "legally" confiscated, reducing the amount rendered to a starvation income. In many cases, work was not paid at all and forced labor was, in reality, slave labor.

And yet, many people in the ghetto willingly volunteered for labor, even though the working conditions were brutal. The workers labored seven days a week, working in 12 hour shifts, under strict supervision of the SS and later the Ministry of Labor.

Payment, although a pittance, depended on each worker producing massive amounts of piece-work to fill unreasonable and ever expanding quotas. Yet there were always more laborers willing to work than jobs available for them. The secret to this seeming paradox lay in the Nazis effective threat of deportations for anyone who did not have proper working papers. Even if such papers were obtained, they were never a guarantee of protection from deportation. Whole factories would, periodically, be emptied and all the workers deported. Overnight, a type of work could be declared nonessential and the work papers declared worthless.

After the majority of the ghetto residents had been deported, those remaining had to keep working. They emptied out the vacated apartments and labored in sweat shops, sorting out the possessions of the deported Jews which would then be sent to Germany. They worked in various capacities, always under appalling conditions, serving the needs of the Reich. They made military uniforms, shoes, boots, brushes, ammunition and worked as furriers, jewelers, and engravers. They worked in airless factories, in the fields and in quarries. In all cases, the degree of need for such services decided the survival of these slave laborers in the ghetto. Nevertheless, however horrible the conditions and the quality of their life, the people hung on with their last bit of strength to avoid the dreaded deportations.

Administration of the Ghetto

In the ghettos in Poland, the German authorities appointed a council of Jewish leaders to carry out their orders. These councils were called the "Judenrat." Although their powers were extremely limited, these councils, under strict German supervision, were faced with the impossible task of trying to organize ghetto life under ceaseless pressure and threats. Certain Jewish activities, such as religious services, were either closely monitored or forbidden outright. All political activity was prohibited. The main task of the Judenrat was to carry out the orders of their German overseers. In addition, they had to develop and provide health and welfare services and a police system. In the chaotic mass of frightened, impoverished, starving residents, the task of meeting basic human needs was impossible and developing a police system from within their own ranks -- something completely foreign to the Jewish community -- was filled with problems and corruption. From the Nazi point of view, these councils served the darker purpose of having to collect and provide ransom money on demand, goods and services, and most important of all, people for deportations. The Nazis savagely exerted their power over the Judenrat and Jewish police. For example, in the Warsaw ghetto,

when deportations were stepped up towards the end of the ghetto's existence, Jewish police were ordered to deliver seven people per day. If they didn't, their own families were taken.

The Nazis shrewdly recognized the potential of using Jewish leaders to coerce the population into their scheme of "resettlement." Initially, this deception was encouraged by the inducement of food which brought out many of the starving ghetto residents. However, if the Jewish leaders could convince their people that they were going to better living conditions, the task of evacuating the ghetto residents to the concentration camps would be substantially easier. Until the councils recognized the true fate of the deportations, some of them complied with the Nazi orders.

Members of the Judenrat were not accorded equal status and usually one person carried the weight of responsibility for the Judenrat's decisions. This individual was charged with the moral dilemma of giving into the Nazi demands now (with the hope or expectation of saving the rest) or resisting these demands completely (with the expectation of severe reprisals). Particularly noteworthy was the reaction of the head of the Warsaw ghetto Judenrat, Adam Czerniakow. He interceded with the German authorities in every way possible to alleviate the suffering of the people in the ghetto. Tirelessly, he worked to overcome the German regulations imposed and to organize relief. Mass deportations from the Warsaw ghetto to the killing center, Treblinka, began on July 21, 1942. Three days later, following the Nazis demand that Czerniakow cooperate with them in rounding up Jews destined for the deportations, he committed suicide. His diary, most of which was recovered, tells of the anguish and the hopelessness of his situation as increasingly stringent orders were issued and he was forced to stand by and see his people die. Although exempted from the deportations (at least until the ghetto was liquidated -- a fact unknown to the council members) he chose death rather than to turn against his people.

The story of the Jewish councils has generated considerable controversy. Many of them have been condemned for willingly complying with Nazi demands. Yet there were extreme differences among the councils. Some appear to have been corrupted by their status, using their position to escape their own impending death or to reap benefits not accorded to those in their care; others acted in ways that can only be called heroic. Two examples illustrate these differences.

In the Lodz ghetto, Chaim Rumkowski, the head of the council, knew about Auschwitz before anyone, yet he tried to keep others in the ghetto from finding out. He allowed no food to be smuggled into the ghetto and suppressed any discussion or efforts of resistance. He forced Jews into slave labor and made impassioned pleas for those who could not be "productive" to be given up for the Nazi deportation quotas. In many testimonies gathered today, he is cast as the nearest thing to a major war criminal. He tried to justify his actions on the basis of providing essential labor to the Nazis which, he claimed, would save some of them. But no excuse could justify his orders to take the children. In order to "save" the mothers, their children were ripped from their arms. But what he saved were only the shells of the humanity entrusted in his care, for he had torn out their very hearts. Yet Rumkowski nearly succeeded with his warped rationalization. With the Soviet army only 60 miles away, plans to liquidate the ghetto were postponed so that the Lodz ghetto could make needed German army uniforms. Unfortunately, the Soviets did not advance and the ghetto was liquidated several months later. One account of Rumkowski's end described his deportation with his family to Auschwitz where he was recognized by some of the former Jewish slaves from Lodz who strangled him. Another account claims that when he arrived at the

concentration camp, he arrogantly approached an SS Officer and announced his expectation of preferential treatment. His answer was a bullet after which his body was thrown into a ditch.

In Kovno, the picture was a very different one. Here, a courageous and caring council led the people. The Jewish officials and Jewish police led dangerous double lives, going through the motions of maintaining order yet actively working with the resistance in the ghetto. Children about to be deported were hidden. Young men and women were smuggled out to join the partisans. Then, one day, without warning members of the Jewish police were arrested and horribly tortured for information. The Nazis wanted to know the location of the hiding places the police had helped to build; they wanted to know the routes that the young men and women had taken out of the ghetto and how the partisan units in the area were operating. The Chief of the Jewish police was singled out for particularly brutal tortures. Yet he never revealed anything. He was killed along with 39 others.

Resistance in the Ghettos

Unarmed Resistance

Resistance took many forms. Since all large gatherings were forbidden, few cultural events were allowed. Yet, there was a strong effort to maintain morale. Many sought the spiritual comfort of religious services, and religious events and holidays were observed, although illegally. Educational lectures, literature readings and musical evenings were given in secret when they could no longer be held in public. Although most schools were forbidden, many continued from rooms in various apartments. To give some protection against the continual danger of German raids, typhus quarantine signs were posted on the entrance to the building. While not a fool proof method, it was well known that the Germans were afraid of catching this highly contagious disease and usually avoided the contaminated areas. Similarly, medical, technical and scientific instruction was hidden under the guise of trade school courses which, up to a point, were officially allowed. However, if a child was caught attending an illegal school (which almost all of them were), or a teacher caught teaching in one, this was grounds for summary execution.

Another form of resistance was the reaction to the demands on ghetto residents to give up material goods, such as furs, gold, metal and money. When, for example, fur coats, collars and fur accessories, were demanded by the Germans, word leaked out that the furs were to be resewn for German soldiers fighting at the Russian front. Under pain of death should they be caught, most people burned the furs rather then turn them in.

Television did not yet exist and radios had been confiscated in the beginning of the war. Shut off from the outside world, the Jews in the ghetto were anxious to have news of the war and so there were underground newspapers. These papers, printed on old fashioned hand presses, kept ghetto residents informed of German and Allied movements and general news of the world both inside and outside of the ghetto. Passed surreptitiously from hand to hand, these papers gave their secret readers hope for survival and for an end to the war.

Others, and particularly those trained in history, kept scrupulous records of what the Nazis were doing. Knowing full well that the penalty was death for keeping such accounts, notes were often recorded at night, using only a candle, and hidden in various places

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throughout the ghetto. It was hoped that after the writers' death, these records might survive as an indictment of the Nazis for all the world to know. Among the most treasured records to be discovered after the war were the archives of the Jewish historian, Emmanuel Ringelblum, who established a secret society which understood the gravity of their mission to keep a documented record of what was happening.

In terms of unarmed resistance, possibly no ghetto resident more deserves the accolade of "hero" than Janusz Korczak, the director of the Jewish orphanage in Warsaw. A respected physician and educator, and a famous Polish writer, he had numerous opportunities to be given safe passage out of the ghetto. But he chose to stay with his beloved children. Many recall the day when the orphanage was liquidated. Dr. Korczak led his group of children, who walked in neat groups of four, and the medical assistants who had chosen to stay with him, to the Umschlagplatz. He carried in his arms an ill child. It is known that he, the hospital children who joined him and all the children, were killed at Treblinka. However, the actual details during their deportation and arrival at the killing center are unknown. It was rumored that Korczak had carried poison with him which he distributed on the train so that all of them died before arriving at the camp. Another account claims that Korczak and his charges arrived at the camp alive. Although in a state of terrible exhaustion, and knowing full well the fate that soon awaited them, he nevertheless spent his remaining hours going among the children assuring them of his continued presence and comforting them in their fear.

The constant changes in the composition of the ghetto population (due to "Aktions" which took people out of the ghettos as well as the continual transfers of others into the ghetto) made it extremely difficult to formulate any planned uprising. The absolute isolation from the outside world also cut them off from acquiring arms with which to defend themselves. Even more important were the conditions of the ghetto itself which spiritually and physically weakened the inhabitants. These factors, plus the forced labor, unending anxiety, threat of round-ups, severe malnutrition, terrible crowding, epidemics and general filth from lack of sanitary conditions, all worked against the possibility of establishing any form of combat-ready resistance. Counterbalanced against these conditions were the massive manpower and heavy arms of the Germans which predestined to failure any attempt to resist. And yet, there were revolts, of stunning strength and defiance.

The Warsaw Ghetto Uprising

By the end of 1942, there were between 30,000 and 35,000 Jews living in the Warsaw ghetto. In addition, there were between 20,000 and 30,000 Jews who had somehow escaped the roundups and deportations and were living there illegally.[7] At this time, Jews were also moved into the ghetto from the surrounding labor camps which had been closed down. The Nazis now stepped up their search for Jews in hiding or living on false papers and many were now seized and returned to the ghetto. Thus, added to these numbers were Jews who had been living on the "Aryan" side. At this time, resistance in the ghetto intensified. A small number of arms were negotiated for with the Polish underground armies (Armia Krajowa) and other Polish underground organizations. Several secret workshops manufactured homemade hand grenades and bombs and some additional arms were bought on the black market.

Another wave of deportations began on January 18, 1943. The Nazis broke into the ghetto, cordoned off blocks, deported their inhabitants, liquidated the hospital, shot the patients and deported the personnel. Nearby factories which used ghetto workers were likewise surrounded and their workers deported. The ghetto underground organizations, ill-prepared, nevertheless

offered armed resistance which turned into four days of street fighting. This was the first case of street fighting in occupied Poland.[8] After this, life in the ghetto was paralyzed by restrictions that even forbade walking on the streets under penalty of death.

On April 19, 1943, a full German force, equipped with heavy artillery, moved into the Warsaw ghetto to resume the deportations. Yet, in spite of their superior numbers and armaments, they were unprepared for the resistance they were to confront. The revolt was led by a young man named Mordecai Anielewicz and a core of 700 - 750 young Jewish fighters who rose on behalf of the 40,000 or so ghetto residents, all that remained out of the approximately half-million or more who had been transferred into and out of the ghetto or had already died or been deported. With many of the ghetto inhabitants helping as best they could and armed only with make-shift bombs and pistols, a small number of rifles and grenades which had been manufactured in the ghetto, the small band of fighters held out against a massive, heavy-armored, battle trained, German military assault. A dozen or more Germans were killed and many more injured. Unwilling to suffer further losses, the Germans changed their tactics. To avoid further street clashes they began to systematically burn the ghetto down, building by building. When the end finally came and the ghetto was destroyed, the Warsaw ghetto resistance fighters had held out against the German army from April 19 to May 16, 1943, twenty-seven days -- longer than had France, Belgium or Poland. The Warsaw ghetto uprising marked the first instance in occupied Europe when any urban population had risen in revolt, but it was not the last. Resistance soon developed in other ghettos but, as in Warsaw, the end was inevitable. But the courage of these ghetto revolts will always serve to distinguish the valor of the human spirit even in the face of unconquerable odds.

STUDENT READING

THE WARSAW GHETTO

Warsaw is the capital city of Poland. Before 1940 it had a very large Jewish population. Jews lived in Poland before the year 1200. They had settled in Warsaw around 1414, even before Columbus discovered America.

On September 1, 1939, the Germans under Adolf Hitler attacked Poland. Many Jews volunteered to fight in the army with the Poles against the Germans, but they were overwhelmed by superior German military equipment and trained soldiers. By September 28, less than a month later, all Poland had been overrun by the Nazis.

In 1940 a Jewish ghetto was established in Warsaw and a brick wall built around it. The wall was to keep the Jews inside the ghetto and all others out. The wall enclosed approximately 840 acres. Since one square mile is 640 acres, 840 acres is about one and a third miles square or 24 square blocks. Into this area, where about 160,000 were originally, somewhere between 330,000 and 500,000 Jews were now forced to live.

Jews were forced to leave homes in other parts of the city and to move into the ghetto. They had no wagons to move furniture and clothing and so took only what they could carry on their backs or in hand-wagons or baby buggies. Often three and four families were forced to live together in one room.

The Germans did not provide enough food for even half the number of people in the ghetto. The bowl of soup that was eaten was sometimes boiled from straw. It was forbidden to bring food into the ghetto and though some small amounts were smuggled in, many Jews starved to death.

Since the Jews had brought only the clothing they could carry, and since the Nazis forced them to give up fur coats and even coats with fur collars, they had little warm clothing. Although small quantities of coal were smuggled into the ghetto, it was very costly and most Jews could not afford it. Polish winters are long and very cold, and so from lack of warm clothing and heat many Jews froze to death.

Because they were made to live in such crowded conditions, the terrible disease, typhoid, began to spread. There was little water and it was not fit for drinking. Sanitary conditions were very poor. Many Jews in the ghetto died from typhoid, and most were sickened through weakness.

Life was bitter. A few Jews exploited other Jews, a handful thought they would save their lives by working with the Germans, but most of the Jews behaved in a humane fashion, and many even heroically.

Januscz Korczak, the doctor and director of the orphanage in the ghetto; Adam Czerniakow, the leader of the Jewish Council; Emmanuel Ringelblum, one of the historians of the ghetto--all were special kinds of heroes. All three could have escaped, but they chose to remain with

their people and die with them. In addition to Ringelblum's, at least two other diaries have been found that relate the happenings and daily life of the ghetto.

Mary Berg, the daughter of an American citizen, was imprisoned in the Warsaw Ghetto when she was just sixteen. She began writing her diary even earlier, when she was fifteen, during the siege of the city of Warsaw. Her diary ends in March 1944, when she was put on a ship with her mother and father bound for the United States. In between, because she was an American citizen, Mary was sent to a prison instead of a concentration camp.

From the notes of Emanuel Ringelblum. Ringelblum was a student of Jewish history. When he found himself trapped in the Warsaw Ghetto, he decided to record in his notebooks everything which would help those who survived to understand what really happened in the Ghetto.

Another laughable order is about the First Aid car.

The Star of David on the car of the Jewish social self-help, in which the sick are taken to Otwock, is to be considerably enlarged and, what is most important, its color must be yellow--"Jew-yellow."

It won't take long before we are ordered to paint our gates, trams, houses, streets, faces, and perhaps even the sky above us, yellow.

Still another diary was discovered that had been kept by a man named Chaim A. Kaplan. Chaim Kaplan was a religious Jew and remained so until his death. His diary begins on September 1, 1939, and ends in August 1942. Chaim Kaplan describes the ghetto like this: "If it were said the sun has darkened for us at noon, it would be true. We will rot within the narrow streets and crooked lanes in which tens of thousands of people wander, idle and full of despair...What good will ten decagrams of coarse bread a week do? There is nowhere to earn a penny, and now a loaf of coarse bread costs three zlotys, a kilo of butter 30 zlotys." (A zloty in that time of inflated prices was approximately what a dollar would be to us.)

Emanuel Ringelblum, the historian, speaks in his diary of attempts to grow food for the ghetto. Zionist youth organization--whose members became the leaders and the majority of the fighters in the uprising--tried to plant vegetables on tiny patches of land. Small gardens were planted on the places where houses had been burned down. Vegetables were grown on balconies and even rooftops.

In spite of all the filth and starvation, some of the leaders tried to raise the low spirits of the inhabitants of the ghetto. Although schools for children were forbidden, they existed underground on all levels. In back rooms, on long benches, near a table, schoolchildren sat and learned. In time of danger, the children learned to hide their books under their clothes. There were classes and lectures for adults. There were also lectures and classes for medical students; laboratories were established. Theater groups performed plays in Yiddish right up until the time the ghetto was destroyed. Artists, musicians, and writers in the ghetto were encouraged.

Chaim Kaplan writes, "The idea that all Jews are responsible for each other has stopped being merely a slogan. Courtyard committees have been set up and are taking care of all the

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residents of the courtyard, even middle-class and wealthy ones. They established food kitchens and a permanent fund for soup kitchens." The ghetto was made up of apartment buildings. Each set of apartments had a courtyard, so many residents used one courtyard. Therefore each group of apartments had its own courtyard committee. Chaim Kaplan ends his paragraph by saying, "When historians come to write the history of the courtyard committees, let them end their chapter with the blessing, May the Lord remember them with favor."

Kaplan even tells in his diary how Hanukkah was celebrated in 1940. Hanukkah parties were held in every courtyard. "We arranged a celebration in our courtyard for which we charged, and then gave the proceeds toward feeding the poor in our courtyard. There was even a speech full of jokes, scientific and historical talks in Yiddish and Hebrew." He finishes this passage by saying, "At a time like this, there is no better cure than to be a believer in God. Even gentiles are amazed to see our will to live."

From time to time thousands of Jews from other communities were forced into the Warsaw Ghetto, and the Jews living there had to find room for them, and share their meager food supplies with these strangers.

Kaplan wrote, "There is even dancing, although the stomach is empty. It is almost a mitzvah to dance. The more one dances, the more it is a sign of his belief in the eternity of Israel. Every dance is a protest against our oppressors."

Kaplan felt that the residents of the ghetto tried their best to assist fellow Jews in misfortune. There was a Self-Aid organization that raised half a million zlotys to support the needy. It was a unity built upon tragedy--this desire and need to help each other.

The Nazi idea of having a little fun was to come into the ghetto to beat up old people, shoot children, and help themselves to anything they wanted. But a time came when Germans dared not come within the ghetto walls, except in large groups, armed with machine guns. They learned to fear and respect a small resistance group that organized to fight. The Jewish Fighter's Organization, headed by a young man named Mordechai Anilewitz (sic.) [9], was responsible for this change.

Source: Stadtler, Bea. *The Holocaust: A History of Courage and Resistance.* Behrman House, Inc. N.J. 1973. pp. 55-62.

STUDENT READING

LIFE IN THE GHETTO

I was born in Lodz, Poland, an only child from a large and loving family, who was completely unprepared for the extraordinary, tragic and deadly 5 1/2 years which started when I was 12 years old. I think that if we had suspected that the war would last that long we would all have committed suicide.

The first inkling of war came to me during the summer of 1939 when I was in a summer camp. Unexpectedly, my mother appeared to take me home. I remember being very excited by the electricity in the air, by the parades, speeches, soldiers marching, the famous Polish cavalry riding their horses waiving flags. But horses cannot win against tanks and airplanes, and the Germans overran Poland in less than a week. Within three to four days Lodz, the city I was born in, was occupied by the Germans. They came during the night and we woke to the sound of rumbling tanks, heavy artillery and marching soldiers. Immediately martial law was instituted. Our city was declared a part of the Third Reich. We were forced to wear the yellow Star of David patch on the front and back of our outer clothing. Radios had to be turned in and most of our possessions were taken away. We were constantly brutalized by Germans and my grandparents were killed when they tried to prevent the desecration of religious articles in their home. Despite all that we saw around us, we believed that the allies would come into the war soon and it would be all over in a matter of months. So all the planing that my parents did was for the short range, and when in December of 1939 the ghetto was being formed in Lodz, my father decided to move the family to Warsaw, which was not included in the Third Reich, but had became a protectorate and had none of these sanctions -- yet.

We traveled to Warsaw - taking only what we could carry, on Christmas eve of 1939. In order to travel by train - the only transportation available, but forbidden to Jews - we had to risk a death sentence by removing the yellow patches from our clothes and trying to pass for gentiles. We counted on Germans celebrating Christmas and not checking too carefully and it worked.

I first saw the old and dilapidated part of Warsaw which was to become a ghetto the following year, when we, along with the multitude of other refugees pouring into Warsaw -- a city already reeling from defense, bombing, destruction, shortages and new occupation -- settled in that old and predominantly Jewish area, because the local Jews were the only ones who offered to share their homes.

The overcrowding was unbelievable and still strange to us. We were living 13 persons to a room, then when things settled a bit, two families to a single room, sharing the kitchen and bathroom facilities with people who occupied the other rooms in the apartment.

The buildings were old, mostly three floors, built around two or three courtyards with the front and first yard having better apartments and poorer accommodations as you went to second and third yard with stables and garages in the back. Every apartment had an assigned space in the attic to hang laundry to dry, and a little cubicle in a dirt floor basement for coal and food storage, except that there was no coal and no food to store. Each building had a heavy entrance door which was locked in the evening. The roofs were very steep, the streets cobblestoned and the side streets quite narrow. The winter that year was extremely cold.

There was no heating material, the water was constantly freezing in the pipes, and food was very hard to get -- exchanged for gold and worth it's weight in gold. Life was very harsh, especially after my father was arrested for exchanging some foreign coins from his collection, which is all we had left after the German rampage. My father's gold coin collection was what saved us from immediate hunger, but it was - under the new laws - illegal. Luckily, he was put in a Polish criminal prison and not German political one, so we were able to have him released after a few months. We were constantly hounded by the secret police and were finally lucky to move into a better, less crowded, but predominantly gentile area. Despite having to wear the white arm band with a blue Star of David on it, life was easier for a while and our spirits lifted, especially because my mother's twin sister and her family and one of her brothers and his family were able to smuggle themselves to Warsaw. But it only lasted through the summer and early fall and it proved to be a mistake, as the ghetto was formed in November 1940, and orders were issued that, under penalty of death, all Jews, including those Catholics who had a Jewish ancestor as far back as the fourth generation, must move into the ghetto area. So we were without a place to live once more, and this time the competition for space was frantic.

We were finally able to find a room in a two room apartment, where the owners moved into the kitchen and we occupied the only room -- the advantage being that only two families shared the kitchen and bath, although the frozen pipes often rendered these facilities useless.

Things were moving very fast. Helplessly we watched the walls surrounding the two ghettos -- called large and small -- and connected by an overhead bridge, grow brick by brick. Then broken glass was placed on top and finally rows of barbed wire stretched over that, with a few gates placed at strategic thoroughfares. It seemed that the walls were throwing a shadow over the ghetto and blocked what little sun there was.

And then one day, in the middle of November, the gates were closed with three guards posted on each one: a Jewish militiaman, a Polish policeman and a German soldier. We were locked in.

Please let me explain at this point that "ghetto" as you know it is not the same as ghetto under the German rule. That ghetto was in fact a camp, a labor and transfer camp, where people were performing slave labor and were temporarily sent from smaller ghettos to be shipped to concentration and death camps. The only difference in the beginning was that families were permitted to live together. Later on, in 1942-1943, that too changed and the ghetto was separated by barbed wire and watchful guards into many small ghettos, so that each person lived where they were forced to work and families were separated as in other camps.

As the ghetto closed, it was not only organized by the Germans, but it began to organize itself. The Judenrat, chosen by the Germans from elders in the community and headed by an engineer, Adam Czerniakow (who later committed suicide rather then obey German orders). He was forced to carry out German orders -- and did so -- assigning living quarters, guards, collecting blackmail, jewelry, metals, furs, running soup kitchens, overseeing rations, and so forth. The Jewish militia, recruited from sports clubs and fairly harmless in the beginning, later became hardened and began acting more violently towards their fellowmen. Working establishments - such as uniform and shoe factories, brush factories and other equipment for the German army, kitchens and transport of goods in and out of the ghetto, hospital - which although desperately needed was avoided at all cost, because the Germans regularly emptied

it by deporting the patients to certain death. Edicts and orders were posted, most of them announcing death penalties for disobeying orders, including an order forbidding teaching or attending school. Can you imagine - death penalty for teaching or attending school, for wanting to learn? Nevertheless, illegal and secret schoolrooms opened and were widely attended and taught on all levels including college. The classes were often moved to new location and evading measures taken such as placing typhus signs on doors, because the Germans were known to be very much afraid of catching typhus, and would seldom enter a building with a quarantine sign on it.

An important lesson - not taught in school - was to learn to live by two sets of laws. One for the authorities -- our enemies, where anything was possible and it was morally proper and smart to lie, steal and cheat in order to survive, and the other in dealing with our own society, where we observed standards of decency and morality and helped one another sometimes to the point of sacrifice.

Theatre flourished in the beginning, but the Germans used it as a propaganda tool, catching people in the streets and filming the scene, so the theatre closed in order not to cooperate. Radios were forbidden and had to be turned in to the Germans about a month after the war started, so the few that were hidden, were used first privately and then by the underground to listen to the Allied news and first by word of mouth and later on by illegal newspaper printed on an old fashioned hand press in a basement, and often moved as well and passed from hand to hand, spread to people to bolster their spirits. Electric power was given one hour a day -- usually late at night, so a carbide lamp was developed. It gave out fumes but it was the only way to get some light and therefore was used widely. Also a horse pulled trolley was inaugurated. The sanitation department using wheelbarrows picked up garbage and dead bodies, which lined the streets each morning, covered with old newspapers and without identification so that the surviving members of the families could collect their food rations for a while longer.

All of this was expected to last only a short time and plans were made accordingly, when planing was even possible, as we all believed that the war would end soon. We lived on that hope from season to season and avidly sought news of the front and Allied involvement. We heard that emissaries were sent from the underground to London with reports on the conditions in ghettos and camps and that a Jewish member of "Sejm" (Polish parliament) appealed to the world to protest the treatment of Jews in occupied Europe and when the Allied governments refused to speak out, he committed suicide as a protest of his own. In the meantime conditions and the quality of life grew worse with each passing week. The Germans, seeing that there were no complaints or threats of retribution from the outside, continued to take new and terrible steps towards genocide.

The Warsaw ghetto which originally had a population of 500,000 people -- locals and the first wave of refugees from lands included in the Third Reich -- was swelling by an influx of people from the smaller ghettos, which were being liquidated. To our sorrow and terror people were disappearing and evacuated in large numbers to make temporary room for new arrivals. It was a constant movement of masses, of decimated families.

The underground began forming itself -- secretly and cautiously at first -- with many factions and organizations from left to right politically, disagreeing on policy and course of action. The younger of us, and there were many youngsters such as myself, were for arming ourselves and fighting then and there against the deportations and killings, while the older

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groups wanted to adapt the wait and see, don't "rock the boat" attitude to avoid repercussions. Because you see, our biggest problem was the mass responsibility policy practiced by the Germans. Individual, open acts of defiance were discouraged, because for an act of one person, hundreds were punished and swiftly killed. We never knew what group would be affected. For instance, a baker once committed a minor act which displeased the Germans. The following night, all the bakers in the Warsaw ghetto were taken from their homes, gathered into the street and shot. This accomplished two purposes. It caused fear and compliance to avoid repetition and the whole population of ghetto, starved as it was, was denied bread for days. Another time it would happen to all the occupants of an apartment house or all the people walking on a certain street or people waiting on line for food or working in a shop and so on. We never knew where the next attack was coming from -- what to expect next. We only knew that it would be brutal and deadly. Few of us, even the young, could live with the knowledge that we caused the death of our people. And so, we waited and hoped and started to prepare by collecting money for buying guns and ammunition and paying a king's ransom for them. We were under a constant strain for in addition to the danger of underground work, when we left home in the morning for work or other chores, we didn't know if we would see our families or friends again. Our main objective was to save as many lives as possible, because that was becoming the hardest defiance of all. There were many orphans miraculously left alive when their parents died or were deported. They needed caring and feeding, and many of the young groups made that their responsibility, for the children were the saddest sight of all. They never laughed, they did not even cry. They were silent and only their eyes asked *why*? We collected food going from door to door and in groups to avoid temptation and suspicion, because we were hungry too -- a hard task to say the least – food being precious both as nourishment and barter currency -- and we cooked it, serving it to the children daily. The children were also provided with any warm clothing we could collect or spare. Naturally, it was never enough. There were so many hungry children and so little food to go around, and so you could see those little street urchins, running in the street, looking in garbage cans or ripping food packages or pots with cooked oats from the community kitchen, out of passerby's hands. Many of them took up food smuggling. Most were caught, beaten and killed for it.

As for the majority, we lived on the slave wages and sale of whatever possessions we still had including the clothes on our back. As time went by, conditions continued to get worse. The cultural life, except for schooling, ground to a stop. Gatherings of any kind were dangerous, total effort was needed just to survive another day and we were getting sick, weak and desperate. We all received food cards, which in the beginning entitled us to rations of 300 calories a day and were reduced gradually to only 150. It was mostly bread, black, full of sand and chestnuts and other fillers and very little flour. Jam was made with saccharin and God knows what else, probably beets and squash, because there was no fruit in it. We also received some squash and potatoes only when and if it had frozen and was rotting. As carefully as they were peeled, those hungrier yet than we, picked the peelings out of the garbage and ate them. I don't remember ever having any fruit, milk or meat products in the ghetto. We did have some private and illegal vegetable and grocery stores, but there was hardly any foodstuff in them and what was there was very expensive, because it was smuggled in or thrown over the wall – both quite difficult and dangerous. There were soup kitchens throughout the ghetto, but all they prepared and sold were cooked oats sent by the American Joint Distribution Committee. I don't know what the Joint sent, but all we received were oats with the chaff still on it. Since there was no way to process it, this is how it was cooked and eaten, causing us bleeding of the gums and scratching the throat. But hunger was such that even this was desirable. Many times our whole meal consisted of a few glasses of hot water with a 1/2 spoon of jam. In order to be able to fall asleep, we'd save a bit of bread to stop the hunger pains.

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Reading cookbooks gave us an almost sensual pleasure. Food became a matter of survival and there were many who were worse off than we.

To bring the ghetto life a bit closer to you, let me tell you about my life there, as I remember it. We rose at dawn -- in darkness and cold -- the Polish winters being very long and cold and when I think of the ghetto I remember always being cold. By the light of carbide lamp, we had our breakfast consisting of hot water and small slice of black bread. I then went to the brush factory where I worked from 7 a. m. till late evening. The walk to and from work was quite traumatic, because each day I had to pass by scenes of arrests, beatings, beard pulling, dead bodies covered with newspapers being picked up by wheelbarrows, live skeletons sitting supported by building walls waiting for death, desperate mothers holding children, begging food to save them from starvation, groups being led to the Umschlagplatz for deportation, hostages shot on the street as an example and, quite often, a suicide, with jumping out of windows the most common and accessible way. I never knew whether I would not be caught in a round up and once was hit with the butt of a rifle by a German soldier when I failed to see him coming up behind me and did not step down into the gutter in time. In addition, we had to be careful not to brush against people, fearful of picking up lice, which aside from revulsion also carried spotted typhus. Avoiding contact was not an easy thing considering the mass of humanity on the narrow streets.

Piece work at the factory was hard and dirty -- spools of wire fastened to wood tables, with handfuls of bristle in my covered lap -- the bristle alive with parasites. By the end of the day my hands usually bled. Lunch was eaten at work, a carrot if I was lucky to get one, as I developed a tremendous yen for them. When I got home in the evening, relieved to see my parents still there and to be able to close the doors in the comparative safety of our room, we had the main meal of the day consisting either of the cooked oats full of chaff or, if we were lucky to get some ingredients, soup. After that I met with my group to help with the orphans and then went to classes, studying well into the night. There was hardly any time to sleep yet I was always full of restless energy despite all the hardships. Time, as needed, was also devoted to underground meetings, printing and distributing illegal newspapers, trips to the outside of ghetto walls as a courier, bringing news, guns and ammunition.

That life was interrupted when I had to leave my parents and the ghetto for the first time. My new working papers, without which I was a prime subject for deportation, were lost by my boss, a friend of the family, who was bringing them to me as a favor. He was arrested and deported on the way, because, as we found out later, he left his own papers at home by mistake.

In all I left the ghetto three times and returned twice, not counting the many short forays for the underground, once through cellars and tunnel, once through a courthouse which had an entrance on both sides of the wall but was heavily guarded, and once through sewers. If it sounds easy, don't you believe it for a moment. It was extremely frightening, dangerous and difficult. Aside from Germans, there were many agents and people who made a living denouncing Jews and the underground to the Gestapo and they were everywhere. On the other hand, there were very few who could be trusted and were willing to help. It took tremendous planning, appearance, luck, self control and an available safe house to go to in order to succeed.

One of my uncles and his wife and son, did not move into the ghetto, risking capture and death, remaining on the "Aryan" side, after buying false identity papers. And this was

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probably the single, most important factor of my own survival, as through my family's courage and willingness, their home gave me a trusted outside base when I needed it -- it became a sort of halfway house, permitting me time to get used to and being at ease in the deception I had to live, when the time came. My uncle also got false papers for me.

I was there a short time when I found out that both my parents were very sick. My father with typhus and my mother with pneumonia. There were no medicines and it was out of the question to send them to hospital, because we knew that would mean instant death, so I came back to care for them. After they got well I was sent out again and my uncle started to make arrangements to place me in a convent. He was being blackmailed and we were all in immediate danger. As a matter of fact, a few days after I left his home he was arrested and put in Majdanek concentration camp where he soon died. His wife and son escaped and were on a run. In the meantime I was sent to a cabin in the woods near a village. It was the end of summer of 1942. I was 15 years old and all alone there, without food, except some frozen potatoes. It was getting cold but I couldn't make a fire, because the smoke would be a dead giveaway. There were wild animals in the woods and they came close at night howling. For a city girl like me it was a frightening and lonely existence. At times Germans or locals ventured into the woods and I had to hide. Finally the woman who was placing me in the convent came to escort me there. We went by train and during the ride she told me that there was a big action in the ghetto and my mother and her twin sister were taken away. I couldn't even cry out in my grief. In the convent, the nuns who didn't know I was Jewish tested my knowledge of catechism and assigned me to a dorm with other girls. I became ill with yellow jaundice due to sorrow of my mothers deportation and was talking in my sleep, so I was taking pills to knock myself out. But soon I was so sick that I was placed in the infirmary. I finally got better and under the pretext of going to confession to my priest in Warsaw, I was able to travel there and meet my father at a prearranged place, when he came with a wagon for supplies as a part of his job. We were able to meet a couple of times but then one day he did not come. His co-worker told me that he fell of the wagon and broke his arm. There were no Jewish doctors left long since and hospital was still out of question so - in pain - since he could not report for work - he went into hiding. I ran away from the convent and arranged to get back to the ghetto in the double bottom of a wagon, not a very desirable way since the Germans used to poke bayonets in searches for all manner of contraband, but luck was with me and I was back in the ghetto in January of 1943.

A few days after my return the Germans started another action, there was an armed resistance lasting four days and then we were forced to go into hiding to avoid mop up operations. My father and some of his friends had a hiding place ready. It was a line of little alcoves, well masked from the outside, with an entrance from the attic. The alcoves were the size of a walk in closet, with a hole in floor and ceiling, with a rope ladder connecting the floors. There were no bathroom facilities nor food or water. We spent a few days in that dark and airless tomb - many people passing out, packed like sardines and in total silence, for any sound could betray us.

After the action was over only about 40,000 People were left out of approximately 750,000 and those left were on their last leg. We were separated from the bulk of the underground, because by that time the ghetto was re-organized into small enclosed areas, with families separated by barbed wire and guards and individuals living where they worked. Communication was difficult and life was in a chaos. My father's arm was re-broken and set by a nurse we found, and as we started once again making preparations to leave the ghetto -

the uprising started, when the Germans surrounded the ghetto at Easter time and started a final roundup.

How can I - how can anyone - describe to you the feeling of that moment? The moment we waited for almost 4 years. That so many of us did not live to see.

The elation of striking the enemy, of hitting back, the bitter sweet taste of it. But also the terrible sadness of knowing that we shall all perish in the end. We looked at our comrades and friends and they were walking dead - but they were smiling and willing to die, if they took some Germans with them. My father had long talks with me - from a man's point of view, trying to prepare me for a future alone, should I survive - which neither one of us believed.

Although we were prepared - as prepared as we could ever be under the circumstances - for final resistance, the beginning of the uprising came unexpectedly on the eve of Passover. This time a total attack was launched. Their fire was returned , hand to hand combat took place, with our fighters finding super human strength and unbelievable heroism. Although the Germans came in wave after wave of well armed, clothed and fed troops - our weak, desperate, hungry and bedraggled resistance fighters along with anybody who could stand up, fought them sending truck after truck and bus after bus of wounded and dead Germans away. Those who couldn't fight were making "molotov" cocktails, filling bottles with gasoline and stuffing rags into them - our most effective and available weapon. There was a shortage of everything - weapons, ammo, food, water, medicines, bandages. The Germans were encircling us every day a bit more, using heavy artillery, tanks, setting fire to the buildings, creating a circle of fire around us. The scenes we were a part of and witnessed were that of hell. People were leaping out of burning buildings, screaming, children being tossed out of windows by Germans or grabbed by the feet, swung, their heads smashed against walls, mothers going mad with grief attacking their murderers with bare hands, bunkers discovered and dynamited, with all inside killed, corpses and body parts laying all over. Still, the Germans were coming and coming - street after street, building after building, we pushed them back in fierce fighting, and of course they came back again with fresh troops. Our losses were tremendous, we had no effective way of treating our wounded, the choking smoke and smell of burning flesh always with us, along with cries of pain. After about two weeks, when conditions got worse yet - if that's possible - an order went out from the leadership that whoever had a way to get out of the ghetto and a place to go, should do so in order to leave whatever supplies were left for those who had no place to go and to continue the fight from outside.

A group of us left the ghetto for the final time in the beginning of May 1943 by sewers - led by a guide. The sewers of Warsaw were old and filled with slime - sometimes quite deep and slippery. They were also the home of many, many rats who were big and hungry. I'll never forget this trip - it lasted about 3 hours, but it seemed a lifetime. The rats were bold, staring at us with those beady eyes, ready to jump, and I remember thinking - I expected to die, made my peace with death, but not here, not this way. It took a tremendous effort not to cry out, not to make a sound, which would be reverberated by the metal plates over manholes, and would give us away. Also the Germans, aware that some sewers were used for escape, gassed them often at random so that we never knew which breath was our last. Finally, we surfaced, made contact with a man we knew and were told to spend the night in a coal cellar. In the morning after cleaning up as best we could, we went to a safe apartment separately.

I was back on the Aryan side and this time there was no going back. Gone were my people and all they were and represented and all the future generations to come, that would never be.

I kept going back to the walls of the ghetto as it was burning and burning and kept vigil. I just couldn't stay away. The Polish people too, were standing there, but they were laughing and saying to one another - well, at least the Germans got rid of the Jews for us. And soon it was all over, it was deadly quiet and all that remained were burned out ruins and ashes.

I was arrested by the Gestapo soon after, when I went to the house of a Polish woman - the same one who placed me in the convent - to pick up my father's false papers. I spent three days in the Gestapo headquarters, the infamous Aleje Szucha, undergoing constant interrogation, but somehow convinced them that I was pure "Aryan" and finally walked out of there free. I believe that I am one of very few if any, who lived to tell the tale. For the next two years I lived among the Polish people as a Christian, on false identity papers, working as a governess and mother's helper. I had to live in silence. Isolate myself from people as soon as they got closer and started to ask questions. It would be too easy to get caught on contradiction or give myself or others away. Logically, I was fortunate not to be in a concentration camp, but I was so lonely that I truly envied the people in camps, because they were together. When it seemed that the war would never end, we heard the heavy artillery of the approaching Russian army, and the Polish underground National Army wanting credit for liberating Warsaw, started an uprising. Some of the remnant of Jews hidden in Warsaw surfaced then and when the city was again laid to ruin and the uprising failed, most of them were denounced or caught and killed, as the Germans evacuated the population. We were marched to freight trains, taken to a transfer camp and from there, after a few days and selection, I was able to get on a cattle transport of old and sick, pretending to be pregnant, and we landed temporarily in Bochnia - a town not far from Auschwitz. Few days later the Germans ordered all Warsaw refugees to report, but distrusting them, as always, I did not obey and remained in town until the Russian army liberated us in January of 1945. Yet even the liberation so long wished and prayed for was a bitter and heartbreaking time as we realized the extend of our losses.

It took me 2 months to board a freight train and return to Warsaw and then Lodz to search for my family. My mother died in Treblinka, my father was lost without a trace in partisans and out of close family of about 150 people I found 5 alive, 2 of them in Russia. All the rest perished.

And so, when there was a pogrom after the end of war, and when I was standing on the street talking to a male Jewish friend and a Pole passing by, spit on the ground and said to me, "Shame on you - a decent Polish girl associating with a Jew," I have decided then and there to leave the country soon and for good, even though I was still searching for the remnants of my family. Within a month I entered a kibbutz and left Poland with them, crossing into the U. S. Zone on my 19th birthday, to start a new life.

Source: Gliksman, Rita From testimony given to the Oral History Archives of the *Holocaust Documentation and Education Center, Inc.*, 1990.

STUDENT HANDOUT

MAP OF THE WARSAW GHETTO - NOVEMBER, 1940

—— Ghetto walls in November 1940

-·- — Area of the Warsaw Ghetto on April 19, 1943

1. Umschlagplatz monument
2. Remains of Ghetto walls
3. Monument of Ghetto Heroes
4. Monument stone on the site of the Jewish Fighting Organization (ZOB) stronghold in which the leaders of the uprising died (Mila Street)
5. Jewish Cemetery
6. Nożykow Synagogue
7. Jewish Historical Institute
8. Jewish Theatre, Jewish Socio-Cultural Association and Jewish Information & Tourist Bureau "OUR ROOTS"

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APPENDIX L
Seventh Grade Teacher Resource Packet

Deland Middle School

Holocaust Curriculum

GRADE SIX

- ANTI-SEMITISM
- THE RISE OF THE NAZI PARTY
- GERMANY 1933-1939
- GHETTOES

GRADE SEVEN

- CONCENTRATION CAMPS
- EXTERMINATION CAMPS
- "EINSATZGRUPPEN": SPECIAL ACTION GROUPS
- VICTIMS

GRADE EIGHT

- RESISTANCE
- RESCUERS
- LIBERATION
- JEWISH CULTURE AND CUSTOMS

Guidelines For Teaching About The Holocaust

Methodological Considerations

1. **Define what you mean by "Holocaust"**

2. **Avoid comparison of pain**

3. **Avoid simple answers to complex history**

4. **Just because it happened, doesn't mean it was inevitable**

5. **Strive for precision of language**

6. **Make careful distinctions about sources of information**

7. **Try to avoid stereo typical descriptions**

8. **Do not romanticize history to engage student's interest**

9. **Contextualize the history you are teaching**

10 **Translate statistics into people**

11 **Be sensitive to appropriate written and audio-visual content**

12 **Strive for balance in establishing whose perspective informs your study of the Holocaust**

13 **Select appropriate learning activities**

14 **Reinforce the objectives of your lesson plan**

Suggested Books

History

Bachrach, Susan D. Tell Them We Remember: The Story of the Holocaust

Chaikin, Miriam. A Nightmare in History: The Holocaust 1933-1945

Rogasky, Barbara. Smoke and Ashes: The Story of the Holocaust

Friedman, Ina R. The Other Victims: First Person Stories of Non-Jews Persecuted by the Nazi

Landau, Elaine. Warsaw Ghetto Uprising

Stadtler, Bea. The Holocaust: A History of Courage and Resistance

Biography

Atkinson, Linda. In Kindling Flame: The Story of Hannah Senesh

Linnea, Sharon. Raoul Wallenberg: The Man Who Stopped Death

Marrin, Albert. A Portrait of a Tyrant

Pettit, Jane. A Place to Hide: True Stories of Holocaust Rescues

Fiction

Ramati, Alexander. And the Violins Stopped Playing: A Story of the Gypsy Holocaust

Richter, Hans. Friedrich

Memoirs

Drucker, Olga. Kindertransport

Reiss, Johanna. The Upstairs Room

Sender, Ruth. The Cage

And so we understand that ordinary people are messengers of the Most High. They go about their tasks in holy anonymity. Often, even unknown to themselves. Yet, if they had not been there, if they had not said what they said or did what they did, it would not be the way it is now. We would not be the way we are now. Never forget that you too yourself may be a messenger. Perhaps even one whose errand extends over several lifetimes.

Lawrence Kushner

Florida Educational Legislation

Required Instruction

233.061

The history of the Holocaust (1933-1945), the systematic, planned annihilation of European Jews and other groups by Nazi Germany, a watershed event in the history of humanity, to be taught in a manner that leads to an investigation of human behavior, an understanding of the ramification of prejudice, racism and stereotyping, and an examination of what it means to be a responsible and respectful person, for the purposes of encouraging tolerance of diversity in a pluralistic society and for nurturing and protecting democratic values and institutions.

Holocaust Education: The Florida Legislative Mandate

On April 29, 1994, the Florida Legislature mandated that instruction on the subject of the Holocaust be included in public schools. The language of the mandate reveals the intent of the Legislature.

> "Members of the instructional staff of the public schools, subject to the rules and regulations of the State board and of the school board, shall teach efficiently and using the prescribed courses of study, and employing approved methods of instruction the following:
>
> **The history of the Holocaust, the systematic, planned annihilation of the European Jews by the Nazis during World War II, whose massive slaughter was a watershed event in the history of humanity, to be taught in a manner that leads to an investigation of human behavior, an understanding of the ramifications of prejudice, racism and stereotyping and an examination of what it means to be a responsible and respectful person, for the purposes of encouraging tolerance of diversity in a pluralistic society and for nurturing and protecting democratic values and institutions."**

This legislative mandate does not limit instruction on the Holocaust to any particular grade level or academic subject. Instead, it aims for inclusion of Holocaust studies in all areas. In order to fulfill the terms of the mandate, a comprehensive Holocaust education program would ideally include the following six approaches:

1. A presentation of the history of the Holocaust:
   - A) as a calculated and systematic program which culminated in mass murder.
   - B) as a turning point in human history.
2. An investigation into human behavior that:
   - A) recognizes the common ground between Holocaust participants and humanity at large.
   - B) analyzes the factors which influence individual and group behavior.

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"Webography"

1) http://www.ushmm.org/
The United States Holocaust Memorial Museum homepage.

2) http://yvs.shani.net/
Yad Vashem. Homepage for Israel's Museum and Memorial to the victims of the Holocaust.

3) http://www.wiesenthal.com/
The Simon Wiesenthal Center homepage. Contains 36 frequently asked questions about the Holocaust, biographies of children who experienced the Holocaust , updates on current events and information about the Center and the Museum of Tolerance.

4) http://www.channels.nl/annefran.html
The Anne Frank House. Web site of the museum and memorial located in Amsterdam. The site is linked to a tour of the city.

5) http://www.facing.org/
Facing History and Ourselves Homepage. National educational and professional development organization whose mission is to engage students of diverse backgrounds in an examination of racism, prejudice, and anti-Semitism in order to promote a more humane and informed citizenry.

6) http://remember.org
Homepage of the Cybrary of the Holocaust. This is probably the largest web site on the Holocaust. Contains lesson plans, audio clips, transcripts of Hitler's speeches and official documents, artifact photo, poetry and interviews with scholars.

7) http://ftp.utas.edu.au/docs/flonta/dp,1,1,95/HITLER.html
This University of Tasmania, Australia examines Nazi manipulation of language.

8) http://pages.prodigy.com/AZ/kinder/Holocausteducation.html
Reach and Teach, Worldwide Holocaust Education. This page represents the work of a group of Holocaust survivors who cooperate with educators worldwide, informing and educating students about the Holocaust, the Kindertransport and their personal experiences.

CONTENT OVERVIEW

GENOCIDE: DANGER SIGNALS

It is estimated that well over 50 million people have perished in genocidal acts since 1900, and this had led some scholars to refer to the twentieth century as the "century of genocide."[4] Most citizens of the United States, however, have little knowledge about the history of genocidal societies or an understanding of preconditions, consequences or prevention of genocide.

Although many students in the United States may have some information about the Holocaust under the Nazi regime, and an increasing number of students are becoming familiar with the genocides carried out against the Armenians and Cambodians, most have never heard about other genocides. The following is a brief listing[5] of some genocidal acts since 1900:

Genocidal Acts Since 1900

*1904 - The German government massacred 65,000 Hereros (out of a population of 80,000) in southern Africa.

*1915-1922 - The Ottoman Turkish government killed about 1,500,000 Armenians in an attempt to "destroy all of the Armenians living in Turkey."

*1918-1921 - The Ukrainians slaughtered between 100,000 and 250,000 Jews in 2,000 different pogroms.

1932-1933 - The Soviet Union planned a famine in the Ukraine which resulted in eight million deaths.

1936-1939 - At least four to five hundred thousand people were shot and killed in the Soviet Union for political reasons. In 1937-1938 there were days when up to a thousand people were shot in Moscow alone.

1940-1951 - The Soviet Union deported whole nations of people such as Germans, Crimean Tatars, Kalmuyks, Chechens, Ingushes, Karachai, Meskhetians, Balkanians, and Greeks from their native lands. Scholar James Mace has called this "The most obvious case of genocide in the U.S.S.R."

*1939-1945 - Approximately six million Jews in Europe were killed by the German Nazi regime. The Nazis also murdered up to six million other people which included Gypsies, handicapped, homosexuals, political opponents, and huge numbers of Slavic peoples.

1950-1960s - China attempted to eradicate the Tibetans.

1965 - The government of Indonesia slaughtered up to 600,000 people it accused of being "communists." Many were opponents of the government.

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*1965-1972 - The Tutsi killed between 100,000 and 300,000 Hutus in the African nation of Burundi.

1965-present - The Guatemalan military has killed over 100,000 Indians.

1966 - Whole tribes of Ibo people were massacred by Nigerian troops.

1971 - Pakistan killed one to three million Bengalis in East Pakistan (which is now called Bangladesh).

*1972 (possibly ongoing) - Paraguay has enslaved, tortured and killed thousands of Ache Indians.

*1975-1979 - Hundreds of thousands of Cambodians were killed in a series of purges by Pol Pots' Khmer Rouge government. Even more people died on forced marches from the cities to the countryside, during forced labor and from starvation. Altogether, between one to three million people were killed.

1975-present - An estimated 100,000 citizens (out of a population of 600,000) of East Timor have been slain by Indonesian troops.

Eyewitness Accounts of Genocide

The above list demonstrates that studying genocide means dealing with estimates of large numbers. It is important to remember that behind these statistics are real people: families, grandparents, parents and children. As Eva Fleischner, a Catholic theologian and educator, suggests when writing about victims of the Holocaust, "There is something odious about playing the numbers game. Every single human life is precious..."[6] Or as Jay, the teenage grandson of Dirouhi Highgas who survived the Armenian genocide states, "I know that one of the greatest losses my grandmother always told me about of the genocide or the Holocaust is the loss of those tailors, and the artists, and your poets, and your inventors. And you have to think, if all those people weren't killed, where the world would be today."[7]

One way to "make meaning" of collective numbers is to read or listen to accounts by survivors of genocide or other witnesses. However, when confronting the unimaginable experiences of survivors, existing vocabulary words are often inadequate. In his book, *Survival in Auschwitz*, Primo Levi, a survivor, writes:

> "Just as our hunger [in the killing camps] is not that feeling of missing a meal, so our way of being cold has need of a new word. We say 'hunger,' we say 'tiredness,' 'fear,' 'pain,' we say 'winter' and they are different things."

Eyewitness accounts provide an important source for learning about genocidal societies, but since they reveal experiences which are often beyond anything imaginable, it is important to search for words that come close to describing these events and deeds. When "normal" explanations fail, new words or phrases need to be created. This is why Professor Raphael Lemkin in 1943 created the word "genocide" (from the Greek genos meaning race, nation, or tribe with the Latin suffix cide for killing) to describe the policies of mass slaughter committed by the Nazis.

United Nations Definition of Genocide

Following World War II, representatives of the newly created United Nations organization debated (from 1946-1948) what should be included in a definition of genocide. A compromise definition resulted in the United Nations Convention on the Prevention and Punishment of the Crime of Genocide. Under the present Convention, "genocide means any of the following acts committed with intent to destroy, in whole or part, a national, ethnic, racial or religious group, as such:

(a) Killing members of the group;
(b) Causing serious bodily or mental harm to members of the group;
(c) Deliberately inflicting on the group conditions of life calculated to bring about its physical destruction in whole or in part;
(d) Imposing measures intended to prevent births within the group;
(e) Forcibly transferring children of the group to another group."

Missing from this definition is any mention of the mass murder of political or social groups. Although there are efforts to broaden the U.N. definition, the current definition, for example, does not include the killing of "communists" in Indonesia because they have been labeled by the government as a political group. Nor does it include the killing of handicapped people or homosexuals in Nazi Germany or intellectuals in Cambodia because they have been labeled as social groups.

Alternative Definitions

In an effort to prevent governments from using the excuse of killing groups for "political" or "social" reasons, scholars have provided alternative definitions of genocide. For example:

Frank Chalk and Kurt Jonassohn from the Montreal Institute for Genocide Studies state:

> "Genocide is a form of one-sided mass killings in which a state or other authority intends to destroy a group, as that group and membership in it are defined by the perpetrator."[8]

Israel Charny has organized an international network which exchanges information to understand, intervene, and prevent genocide. He defines genocide as:

> "The wanton murder of a group of human beings on the basis of any identity whatsoever that they share -- national, ethnic, racial, religious, political, geographical, ideological... Unless there is a case of clear-cut self-defense, any purposeful execution of masses of people because they are of a different and unacceptable identity is, for me, the heinous, ultimate crime of genocide."[9]

Although scholars differ over what should be included in a definition of genocide, all agree that genocide should be distinguished from other forms of oppression or human rights violations such as discrimination, assassinations, serial murders and even massacres. One scholar, Irving Horowitz, points out that "Genocide is always a conscious choice and policy. It is never just an accident of history...Genocide is always and everywhere an essentially political decision."[10]

Components of Genocide

Along with the difficulty of defining genocide, there are no simple answers for understanding conditions that increase the possibility of genocide occurring. For example, the following preconditions offer only clues as to how genocide occurs; they do not mean that genocide has to occur.[11]

1) When a ruling group labels a minority group as "inferior," and then supports this attitude with a system of discrimination which leaves the minority unprotected, the possibility of genocide taking place increases. For example, in the nineteenth century, in Queensland Australia white settlers labeled Aborigines as "wild animals," "vermin," and "hideous scandals to humanity." The settlers established a system of segregation and forced Aborigines to be removed from their homelands to live on "government-run settlements." Between 1788 and 1921 the population of Aborigines was reduced from about 500,000 to 60,000.[12] The Nazis referred to Jews and Gypsies as "subhuman" and "vermin," and when the Nazis gained power they introduced a series of discriminatory laws and racial regulations which left these groups and others unprotected.

2) When an unprotected minority is perceived as "causing" a country's problems, and hostile attitudes towards the minority are supported by the ruling government, the potential for genocide increases. For example, when Armenian leaders pressured the Ottoman Empire for reform and protection, the government labeled all Armenians as a dangerous element. The Nazis blamed Jews and communists for causing Germany to lose the First World War and for causing all of Germany's economic problems. Buddhist monks, Vietnamese, Chinese, Muslim Chams, and Khmers, especially from urban areas and the eastern provinces near Vietnam were killed by the Pol Pot Regime because they were considered "opponents" to establishing a new order in Cambodia (Kampuchea).

3) When a country becomes involved in a war, it is "easier" for a government to label a group of people as the "enemy." There also tends to be less interference from other nations because they are preoccupied with winning the war. This situation can increase the likelihood of genocide occurring. For example, even though terrible massacres had occurred in the past, it was during World War I that the Ottoman Empire carried out a policy to eliminate its Armenian minority. The new Turkish leaders decided that to build a powerful country they had to gain complete power over all the different groups within the empire and to eliminate diversity. It was not until Germany went to war and invaded and occupied other European countries during World War II that the genocide policies of the Nazis were fully implemented. By 1945 the Nazi regime had destroyed 75 -85% of all European Jews.

Scholars like Leo Kuper have tried to describe various patterns of genocide.[13] In some genocidal societies the victims have to be forced into centers because they are scattered throughout the country (e.g. Armenians, Jews and Cambodians). In other cases the victims are small in numbers and concentrated in a particular locality (e.g. indigenous Indians in Brazil and Paraguay). Some genocidal acts seem to have a great deal of spontaneity (e.g. Ukrainian pogroms against Jews 1918-1921), while others are highly organized involving all aspects of government bureaucracy (e.g. Nazi Germany). Kuper cautions that what may seem spontaneous (e.g. Indonesia) may actually be well organized. He also suggests that genocidal societies may "explode with sudden violence" or evolve and continue for a lengthy period of time.

Not only have scholars tried to understand various patterns of how genocides unfold, but also different types of genocides.[14] For example, Helen Fein suggests that there are four main categories: a)"developmental genocide," colonizers settle in a region and destroy native (indigenous) peoples; b)"despotic genocide," a ruler (despot) gains complete authority by eliminating any opposing group; c)"retributive genocide," two or more groups clash over "the structure of domination" in a society, and the group that loses is deported or killed; c)"ideological genocide," a group is identified as unworthy of protection or as a detriment or enemy of the society. Although Fein's research is much more complicated than the category descriptions mentioned above, they do give some idea of what the scholars are thinking.

Why Study the Holocaust

Genocide is a complex and difficult topic to study. The approach of this curriculum for the State of Florida is to focus on the genocidal policies of the Nazi regime and the responses of individuals, groups and nations to what has become known as the Holocaust. One reason for choosing to study this genocide is that it is the most documented genocide ever recorded and much of it by the perpetrators themselves. Although the archives of the world are filled with documentation of other genocides, especially the Armenian and Cambodian genocides, the amount of trial records, journalistic accounts, photographs, film footage and first person testimonies of the Holocaust are overwhelming. Another reason for studying the Holocaust is that it demonstrates how a modern nation can make full use of its technology and government bureaucracy to carry out a policy of genocide.

Focusing on the history of the Holocaust does not mean that the horror of a family being killed by the Nazis is any greater than that experienced by families in other genocides. Nor does it mean that the crimes committed by the Nazis are any more heinous than those committed by other genocidal regimes. Although a comparison of genocides may reveal different policies and experiences, this study should never become a comparison of pain.

Studying events and deeds which result in genocide can encourage a more serious look at violence and hatred occurring in the world today. Sometimes, however, it is difficult to realize that conditions are getting worse. The racial jokes or the lyrics to popular songs become a little bit worse than they were a week or a month ago, and the bullying becomes increasingly more threatening. This same refrain was heard from people living and working during the Holocaust. Milton Mayer went back to Germany after the collapse of the Nazis and talked with friends to try and figure out how the Holocaust could have happened. Responses included:

> "One had no time to think. There was so much going on";
>
> "Each act, each occasion, is worse than the last, but only a little worse. You wait for the next and the next. You wait for one great shocking occasion, thinking that others, when such a shock comes, will join with you in resisting somehow";
>
> "And one day, too late, your principles, if you were ever sensible of them, all rush upon you...The world you live in -- your nation, your people --is not the world you were born in at all."[15]

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When citizens overlook particular injustices because they are either too busy or too content with their lives, group hatred and conflict can grow to such an extent that whole schools, communities and even nations are undermined. If prevention of hatred and violence is to be given a real chance, then citizens need to make themselves aware of injustices, and they need to find ways to confront these destructive forces. This is a difficult task because sometimes there is very little support in society to stand up to an injustice or to those who rationalize that the unjust act "is no big deal!" A clear example of this took place in a small town in Alberta, Canada, where the high school history teacher, James Keegstra, taught for thirteen years (until the mid-1980s) that the Holocaust never happened and that Jews should be "gotten rid of 'so that we may live in peace and freedom.' "[16] Only after one parent in the town protested against this "popular" teacher and after a prolonged court trial was Keegstra removed from the school.

Those who distort history and deny that a documented genocide ever took place usually do so for personal or political gain. Furthermore, most governments do not acknowledge their genocidal acts, past or present. One of the things that may contribute to a history of denial is the fact that few perpetrators of genocide are ever brought to trial. A few Turks were caught, tried and punished for their role in the Armenian genocide, but the key organizers were never brought to trial. Following the defeat of Nazi Germany in 1945, German denazification courts and thirteen international trials held in Nuremberg brought one million individuals to trial (between 1945 and 1950) for committing major criminal acts and war crimes. Out of this huge number, 9,600 served prison terms, and by 1949 only 300 of those convicted remained in prison.[17] After the fall of the Khmer Rouge regime in 1979, the leader, Pol Pot, who organized the Cambodian genocide, escaped and is now living somewhere in Southeast Asia.

Americans may consider it unlikely that groups within the United States today will become victims of genocide. However, they need to think about what it means to live in a nation that has allowed or participated in genocidal acts such as the destruction of Native Americans or the slave trade which resulted in the deaths of at least twenty million Africans. Americans also need to consider how their nation has missed opportunities to prevent genocides such as the decision not to bomb railroad tracks leading to the Nazi killing camps,[18] and how it has the economic, political, and military power to help prevent genocides from happening. In the words of one historian, "We must show how the only defense against persecution and extermination is citizens prepared to oppose the power of the state and to face the hostility of their neighbors to aid the intended victims."[19]

Many students throughout America are learning about the capability of governments to commit genocide. One student at the Lincoln School in Brookline, Massachusetts, commented at the conclusion of a course, "At least now I do not feel like a waxed car when it rains." The student went on to explain that,

> "You know how when it rains after you wax your car and the water just bubbles and rolls off of it? Well, I still hear and see things I know are wrong and unfair, but at least now it doesn't just roll off of me. Instead, it gets inside of me, bothers me and makes me think."

Source: Parsons, William S. Unpublished manuscript. Copyright, 1990. Published by permission.

STUDENT READING

THIRTY-EIGHT WITNESSES

For more than half an hour, 38 respectable law abiding citizens in Queens watched a killer stalk and stab a woman in three separate attacks in Kew Gardens.

Twice the sound of their voices and the sudden glow of their bedroom lights interrupted him and frightened him off. Each time he returned, sought her out and stabbed her again. Not one person telephoned the police during the assault. One witness called after the woman was dead.

That was two weeks ago today. But Assistant Chief Inspector Frederick M. Lussen, in charge of the borough's detective force and a veteran of 25 years of homicide investigations, is still shocked.

He can give a matter of fact recitation of many murders. But the Kew Gardens slaying baffles him - not because it is a murder, but because the "good people" failed to call the police.

"As we have reconstructed the crime," he said, "the assailant had three chances to kill this woman during the 35 minute period. He returned twice to complete the job. If we had been called when he first attacked, the woman might not be dead now."

This is what the police say happened beginning at 3:20 a. m. in the staid, middle class, tree lined Austin Street area:

Twenty-eight year old Catherine Genovese, who was called Kitty by almost everyone in the neighborhood, was returning home from her job as a manager of a bar in Hollis. She parked her red Fiat in a lot adjacent to the Kew Gardens, Long Island, Railroad Station, facing Mowbray Place. Like many residents of the neighborhood, she had parked there day after day since her arrival from Connecticut a year ago, although the railroad frowns on the practice.

She turned off the lights of her car, locked the door and started to walk the 100 feet to the entrance of her apartment at 82-70 Austin Street, which is in a Tudor building, with stores on the first floor and apartments on the second.

The entrance to the apartment is in the rear of the building because the front is rented to retail stores. At night the quiet neighborhood is shrouded in the slumbering darkness that marks most residential areas.

Miss Genovese noticed a man at the far end of the lot, near a seven story apartment house at 82-40 Austin Street. She halted then, nervously, she headed up Austin Street toward Leflerts Boulevard, where there is a call box to the 102nd Police Precinct in nearby Richmond Hill.

She got as far as a street light in front of a bookstore before the man grabbed her. She screamed. Lights went on in the 10 story apartment house at 82-67 Austin Street, which faces the bookstore. Windows slid open and voices punctured the early morning stillness.

Miss Genovese screamed, "Oh, my God, he stabbed me! Please help me!"

From one of the upper windows in the apartment house, a man called down, "Let that girl alone!"

The assailant looked at him, shrugged and walked down Austin Street toward a white sedan parked a short distance away. Miss Genovese struggled to her feet.

Lights went out. The killer returned to Miss Genovese, now trying to make her way around the side of the building by the parking lot to get to her apartment. The assailant stabbed her again.

"I'm dying!" she shrieked. "I'm dying!"

Windows were opened again and lights went on in many apartments. The assailant got into his car and drove away. Miss Genovese had crawled to the back of the building where the freshly painted brown doors to the apartment house held out hope of safety. The killer tried the first door. She wasn't there. At the second door, 82-62 Austin Street, he saw her slumped on the floor at the foot of the stairs. He stabbed her a third time; fatally.

It was 3:50 by the time the police received their first call from a man who was a neighbor of Miss Genovese. In two minutes they were at the scene. The neighbor, a 70 year old woman and another woman, were the only persons on the street. Nobody else came forward.

The man explained that he had called the police after much deliberation. He had phoned a friend in Nassau County for advice and then he had crossed the roof of the building to the apartment of the elderly woman to get her to make the call.

"I didn't want to get involved," he sheepishly told the police.

Source: Gansberg, Martin Thirty-Eight Witnesses. *New York Times*, New York, New York, March 27, 1964.

STUDENT READING

"ECIDUJERP, PREJUDICE"

Prejudice is an attitude, a rigid emotional response toward all members of a particular group or social category. It is generally an unfavorable opinion formed before the facts are known, which results in hatred or intolerance.

In this section, authors Irene Gersten and Betsy Bliss explain the meaning of prejudice. As indicated by the authors, prejudice can be motivated by, among other reasons, economic interest, conforming to group expectations, and/or the difficulty people have in accepting their own weaknesses.

Prejudice can be expressed in a variety of ways such as antilocution (bad-mouthing), avoidance, discrimination, physical attack and genocide. As the worst expression of hate, genocide represents the systematic murder of an entire people because they belong to a specific nation, race or religion.

Prejudice and Ignorance

Suppose that you had never met an old person. Suppose that your friends told you that "All old people are crazy." Would you believe them? You might - if you had never known an old person. That is what happens when we insist on knowing only people just like ourselves.

This kind of prejudice is really ignorant - prejudice due to not knowing better. It is expressed by many people who keep themselves separate and do not mix with other groups.

Ignorant prejudice was what those white residents felt when the black families began to move into their neighborhood. But when they were actually living next door to one another, they started to look at their black neighbors as individuals and to see that they were not noisy or troublemakers, but were honest, warm, hardworking people, very much like themselves.

Real Prejudice

It is important to remember that there is a difference between ignorance and prejudice. Ignorance means forming opinion without really knowing the facts. The prejudice that often results from ignorance does not necessarily mean hateful feelings.

Real prejudice, on the other hand, occurs when we choose to keep bad opinions even when we have a chance to know better. Prejudice occurs when a person refuses to change his mind - even when the facts show him that he is wrong.

Mark is an example of a person with real prejudice.

When Mark was young, all of his friends and classmates told him that all black people were "lazy" and "dirty." Mark took their word for it.

He believed them because he had never seen a person with dark skin. There were no black people in his school, his neighborhood, or his Boy Scout troop. When he went to the movies, he hardly ever saw black people in films. Those that he did see were shown as "lazy" and "dirty." The same was true on television. Mark was a very protected person who had little touch with the world outside of his own group.

As Mark grew older and left his neighborhood, he began to see some people with dark skin. But they seemed so different from him. They looked different. They dressed differently and they even talked differently. Mark stayed away from them because they were strange and he was afraid of them. Mark covered his fear by saying that "they" were "dirty" and "lazy."

When Mark entered high school, he met Jeff, who was black. Jeff was in most of his classes and Mark was forced to see that Jeff was neat, well-dressed and very hardworking. But Mark refused to change his bad opinions of all dark-skinned people. Even though he knew Jeff to be much like himself, his prejudice would not allow him to see Jeff as a complete individual. Mark could not see beyond Jeff's dark skin. He said to himself, "Jeff is different from other blacks. It is still true that all those people are "dirty" and "lazy." Mark simply could not see that "all those people" are individuals just like Jeff.

Prejudice and Profit

Why do Mark and people like him refuse to give up their prejudices even when the facts show them to be wrong? Why do people prejudge others in the first place? Why has man, for as long as we can remember, been cruel to his fellow man? Why is prejudice as much a problem today as it was four hundred years ago?

To answer these questions isn't easy. Mostly, we act in a prejudiced manner because we expect to gain something.

Each individual is a complex being, with many different needs, desires and goals. And though people are guilty of prejudice because they believe they will gain something, what it is that they want to gain is different in almost every case.

Conforming Prejudice

A very common type of prejudice comes from our need to have the same values as the group to which we belong. We tend to feel safe within our own group. It makes us feel important. To know we will be accepted by that group, we adopt the group's thinking. When the group thinking is prejudiced, we often accept this thinking because we are afraid to go against the group.

A college student recently wrote about an example of this kind of prejudice. It occurred on his first day of high school. He had been talking with a boy of his own age when one of the older students came over to him and said, "Don't you know that Harry is a Jew?" He had never before met a Jew and really didn't care whether or not Harry, whom he started to like, was a Jew. But he admitted that the tone of the older boy's voice was enough to convince him that he had better not make Harry his friend.

When we act in this way, we are clearly in the wrong. There is nothing wrong in wanting to belong to a certain group because we want to feel a part of something. We all need friends and want to feel safe and needed. But there is something terribly wrong when we become a part of the group and are no longer an individual. By giving up what is special in each of us, we can no longer act or think on our own. We become a group body. "We are afraid to make a step on our own two feet. We act in a prejudiced way not because we believe the others are not as good as we are, but because we are afraid of being "different" and of having opinions different from those of our friends, classmates and family.

Scapegoating

There is one kind of prejudice that occurs when we want to go along with the opinions of our friends. There is a more dangerous kind of prejudice that stems from feeling unsure about ourselves and from the questions we have about our own worth as individuals. It is called scapegoating.

It is part of human nature for people to compare themselves with one another. It is part of our society for individuals to compete with one another for money and personal rewards. Often our feeling of being not as good, as attractive, as wealthy, as skilled, or as successful as others makes us need to blame someone else for our own shortcomings.

It is difficult for people to accept their own weaknesses. It is much easier to blame our problems on others. When we look down on someone else, we seem so much taller.

The word "scapegoating" comes from Biblical times. Then a scapegoat was let loose in the wilderness after the high priest had placed the sins of the people on its head. All of the failures, the shortcomings, and the shameful things that the people were guilty of were put onto the goat. Sending the goat out into the woods was the people's way of separating themselves from their guilt. They were no longer responsible for their own actions. Today we use the word scapegoat to describe a person or a group of people who are blamed unfairly.

Scapegoating is in many ways like labeling. Both are lazy ways of thinking. Both can prevent a person from seeing himself as he really is. When we put people into groups, we hide ourselves or other people behind name tags. We see only a part of what people really are, not the whole picture.

Our world is full of people like Mr. Jones. Mr. Jones is very upset about what is happening in this country. Mr. Jones says, "The reason we have riots is that there are outsiders in this country." He adds, "If we could only get rid of the outsiders, everything would be fine."

Riots, like most problems, have many causes. Solutions are hard to find and Mr. Jones doesn't want to bother to find out what all of the causes are. It is much easier to find someone to blame, to find a scapegoat. For Mr. Jones, outsiders are handy scapegoats.

It is usually easy to recognize the Mr. Joneses of the world. They are the people who can say, "If only we didn't have so-and-so, everything would be okay." These persons will find one enemy to explain everything that is wrong. "If only we didn't have Jews." or "If only we didn't have hippies."

But nothing is that simple.

Prejudiced people who scapegoat say the same things about all groups that are different from their own. No matter who is the prejudiced person, he warns everyone against "marrying those people" or "believing anything those people say." You can substitute almost any kind of human being for "those people," but the prejudiced person's remark and warnings will be the same.

That is because the scapegoater does not hate any one person in particular. He hates a group that is different, and his hatred covers all the members of that group.

Defeating Prejudice

When people say the kinds of things that Mark, for example, said about Jeff, they do not always know that they are guilty of prejudice. Most prejudiced people try to hide their true fears from themselves as well as from others. These people feel good only when they believe that there are others who are not quite as good as they are.

Practically nobody will admit to being prejudiced. Practically everybody agrees that prejudice is cruel and ugly. That is why people have been forced to defend their prejudice. And that is why their defenses have been pretty strange!

In the nineteenth century, for example, many people tried to use a religious excuse to cover their prejudice. They said that slavery was a way of introducing the Christian religion to the Africans, who had their own, different religion. It was obvious to the majority of people that this was not a very good excuse, and so many people tried to find a better one. These people turned to the idea that some people were born better than others - smarter, nicer-looking, with better manners, and more honest.

Today we know that this is completely untrue. Today we know that, any way you look at it, there is no excuse good enough to defend prejudice.

Source: Gersten, Irene, and Bliss, Betsy *Ecidujerp, Prejudice*. Anti-Defamation League of B'nai B'rith, Franklin Watts, Inc., 1974.

STUDENT READING

STAND UP AND BE PROUD
AN UNDERSTANDING OF PREJUDICE

I attend Miami Southridge Senior High School, which is multi-ethnic. I am a white Catholic and have lived in Miami all my life. I have never expressed prejudice nor have I experienced any. Growing up in Miami has exposed me to many different cultures. My friends come from a wide span of ethnicity.

I never really understood what prejudice was until I visited my mother's family in a northern farming area. My grandfather lived in a small town in Iowa. His family came from Germany just after Bismarck's leadership and prior to World War I. The people of the town are mostly of German descent. There are no blacks or Spanish people living there. The children grow up mainly knowing people from their own cultural background.

Some of the people there make insulting comments about other cultures and races, but most of the people there have never known anyone from the races or cultures they insult. Their thinking comes from ignorance. The people of the town are stubborn and it seems unlikely that their opinions will ever change.

Growing up, I have witnessed a great deal of prejudice around me. When I began school, I saw children making fun of others because of their color. The children being ridiculed were hurt. By the time I reached junior high, most people were in groups. If you were friends with only 'your own kind,' that is, those of your own color and religion, then you knew you would not be insulted or hurt. In high school, the gap is greater.

My family carried over many of the traditions of Scotland to America. There were the Scottish plaids that each child received. Many of my uncles were taught to play the bagpipes and we all learned some of the traditional dances. Many of the foods we ate were prepared using Scottish recipes. My favorite is a sweet bread called scones. My older sister received the traditional name of my family, Margaret Dorothy. My family brought many antiques with them and have passed them on to their children. I enjoyed growing up in this atmosphere because the thought was to preserve tradition and keep the family together. Only a few dared to out step the bounds of their own close and secure group. A barrier of tolerance stands between each group but there is little interaction.

In looking at my family and viewing the world, I have observed one thing: prejudice is not a natural instinct but something that is learned. Children will not single out or make fun of another race or group of people unless they are taught to do so. Children learn from their families, friends and through television. Even one person being prejudiced can influence a whole group of people, especially children. Because of this, I believe prejudice will not disappear in the near future but this can happen, slowly over a long period of time. For prejudice to be ended, we must look to the future and start with the children.

Source: Cedola, Kassie An Understanding of Prejudice. *The Miami Herald*, Miami, October 25, 1989.

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STUDENT READING

THE HANGMAN

I

Into our town the Hangman came,
Smelling of gold and blood and flame-
And he paced our bricks with a different air
And built his frame on the courthouse square.

The scaffold stood by the courthouse side,
Only as wide as the door was wide:
A frame as tall, or little more,
Than the capping sill of the courthouse door.

And we wondered, whenever we had the time,
Who the criminal, what the crime,
The Hangman judged with the yellow twist
Of knotted hemp in his busy fist.

And innocent though we were, with dread
We passed those eyes of buckshot lead;
Till one cried: "Hangman, who is he
For whom you raise the gallows-tree?"

Then a twinkle grew in the buckshot eye,
And he gave us a riddle instead of reply:
"He who serves me best" said he,
"Shall earn the rope on the gallows-tree."

And he stepped down, and laid his hand
On a man who came from another land-
And we breathed again, for another's grief
At the Hangman's hand was our relief.

And the gallows-frame on the courthouse lawn
By tomorrow's sun would be struck and gone.
So we gave him way, and no one spoke,
Out of respect for his Hangman's cloak.

II

The next day's sun looked mildly down
On roof and street in our quiet town
And, stark and black in the morning air,
The gallows-tree on the courthouse square.

And the Hangman stood at his usual stand
With the yellow hemp in his busy hand;
With his buckshot eye and jaw like a pike
And his air so knowing and businesslike.

And we cried: "Hangman, have you not done,
Yesterday, with the alien one?"
Then we fell silent, and stood amazed:
"Oh, not for him was the gallows raised..."

He laughed a laugh as he looked at us:
"... Did you think I'd gone to all this fuss
To hang one man? That's a thing I do
To stretch the rope when the rope is new."

Then one cried "Murderer" One cried "Shame!"
And into our midst the Hangman came
To that man's place. "Do you hold,?" said he,
With him that was meat for the gallows-tree?"

And he laid his hand on that one's arm,
And we shrank back in quick alarm,
And we gave him away, and no one spoke
Out of the fear of his Hangman's cloak.

That night we saw with dread surprise
The Hangman's scaffold had grown in size.
Fed by the blood beneath the chute
The gallows-tree taken root.

Now wide, or a little more,
Than the steps that led to the courthouse door,
As tall as the writing, or nearly as tall,
Halfway up on the courthouse wall.

III

The third he took - we had all heard tell -
Was a usurer and infidel,
And: "What," said the Hangman, "have you to do
With the gallows-bound, and he a Jew?"

And we cried out: "Is this one he
Who has served you well and faithfully?"
The Hangman smiled: "It's a clever scheme
To try the strength of the gallows-beam."

The fourth man's dark, accusing song
Had scratched our comfort hard and long;
And "What concern," he gave us back,
"Have you for the doomed - the doomed and black?"

The fifth. The sixth. And we cried again:
"Hangman, Hangman, is this the man?"
"It's a trick," he said, "that we Hangmen know
For easing the trap when the trap springs slow."

And so we ceased, and asked no more,
As the Hangman tallied his bloody score;
And sun by sun, and night by night,
The gallows grew to monstrous height.

The wings of scaffold opened wide
Till they covered the square from side to side:
And the monster cross-beam, looking down,
Cast its shadow across the town.

IV

Then through the town the Hangman came
And called in the empty streets my name -
And I looked at the gallows soaring tall
And thought: "There is no one left at all
For hanging, and so he calls to me
To help pull down the gallows-tree."
And I went out with right good hope
To the Hangman's tree and the Hangman's rope.

He smiled at me as I came down
To the courthouse square through the silent town,
And supple and stretched in his busy hand
Was the yellow twist of the hempen strand.

And he whistled his tune as he tried the trap
And it sprang down with a ready snap
And then with a smile of awful command
He laid his hand upon my hand.

"You tricked me, Hangman!" I shouted then,
That your scaffold was built for other men...
And I no henchmen of yours, I cried,
"You lied to me, Hangman, foully lied!"

Then a twinkle grew in the buckshot eye:
"Lied to you? Tricked you?" he said, "Not I.
For I answered straight and I told you true:
The scaffold was raised for none but you.

"For who has served more faithfully
Than you with your coward's hope?" said he,
"And where are the others that might have stood
Side by side in the common good?"

"Dead," I whispered: and amiably
"Murdered," the Hangman corrected me:
"First the alien, then the Jew...
I did no more than you let me do."

Beneath the beam that blocked the sky,
None had stood so alone as I -
And the Hangman strapped me, and no voice there
Cried "Stay!" for me in the empty square.

Source: Maurice Ogden

RECOMMENDED RESOURCES FOR THE LESSON

READINGS FOR TEACHERS

Allport, Gordon *ABC's Of Scapegoating*. Anti-Defamation League of B'nai B'rith, 823 United Nations Plaza, New York, New York, 1983.

Conquest, Robert *The Great Terror*. New York: MacMillan, 1968.
History of the Stalin purges.

Critical Thinking A. Scholastic Inc., New York, 1978.
Lesson plans, duplicator materials and transparencies for teaching students lessons in critical thinking

The Forced Famine in Ukraine, 1932-33. Prepared by Myron B. Kuropas, with the assistance of the United States Ukraine Famine Commission. A curriculum and resource guide. [Ukrainian National Association, 30 Montgomery Street, Jersey City, NJ 97302; Tel.: (201) 451-2200.]

Genocide: Critical Issues of the Holocaust. Rossel Books, 1987.
Specially commissioned by the Simon Wiesenthal Center, this collection of more than 50 articles, places the Holocaust within the context of Jewish and European history, personalizes the events of the Holocaust and analyzes it implications for the future of Western civilization.

Genocide: Issues, Approaches, Resources. Social Science Record, Volume 24, Issue 2. New York State Social Studies Council.

Genocide of Ukrainians in 1932-33: A Case Study. Miron Dolot, 1986.
Teaching guide. [Ukrainian Heritage Club of Northern California, 901 Amberwood Road, Sacramento, Ca. 95864; Tel.: (916) 482-4706.]

Gutman, Israel *The Encyclopedia of the Holocaust*. New York: Macmillan, 1990.
Nearly one thousand entries cover manifold aspects of the Holocaust--defined as the Third Reich's attempt to physically destroy the Jews of Europe--from its antecedents to its postwar consequences.

The Holocaust: A Compendium of Resources for Secondary School Teachers.
[Jewish Community Relations Council of the Greater East Bay, Oakland, Calif.]

The Holocaust and Genocide: A Search for Conscience. Anti-Defamation League, 1983.
Curriculum guide and anthology providing information, activities and materials for helping students to become aware of the realities of genocide, with special focus on the Holocaust. Contributors to the anthology represent a wide range of interests and include survivors, Nazis, writers, famous entertainers and notable public figures.

Hovannisian, Richard G. (Ed.) *The Armenian Genocide In Perspective*.
A collection of 11 scholarly articles regarding the buried history of the Armenian genocide, analyzing it from the differing perspectives of such disciplines as history,

political science, ethics, religion, literature and psychiatry.
(Transaction Books and Social Studies School Service)

The Human Rights Series Volume I: Teaching About the Holocaust and Genocide (1985); Volume II: Teaching About the Holocaust and Genocide (1985); Volume III: Case Studies: Persecution/Genocide (1986). (University of the State of New York, The State Education Department, Bureau of Curriculum Development, Albany, N.Y. 12234.)

International Human Rights Education: Issues, Approaches, Resources. Social Education, Special Issue (September, 1985), Vol. 49, No. 6. (National Council for the Social Studies.)

Kuper, Leo *The Prevention of Genocide.* New Haven: Yale University Press, 1985.

National Association for the Advancement of Colored People (NAACP)
Resource materials on slavery and the struggle of black people for civil rights are available. (NAACP, 4805 Mount Hope Drive, Baltimore, MD. 21215; Tel: (301) 358-8900.)

Nunca Mas: The Report of the Argentine National Commission on the Disappeared. New York: Farrar Straus Giroux, 1986, p. 443.

Shawcross, William *The Quality Of Mercy: Cambodia, Holocaust and Modern Conscience.*
Chronicles the drama of international famine relief in Cambodia, showing how the efforts were thwarted by pettiness, greed and international politics. This readable account provides background and sheds light on this dark chapter in world history.
(Touchstone and Social Studies School Service)

Social Issues Resources Series.
Volumes on human rights and a compendium of articles are available.
(Social Issues Resources Series, Inc., P.O. Box 2348, Boca Raton, Fl. 33427.)

Strom, Margot Stern and Parsons, William S. *Facing History And Ourselves.*
A comprehensive anthology and idea book for dealing with the subject of genocide in the 20th century. Extensive readings and activities for raising important issues, teaching rationales. Maps, photographs, and charts with extensive bibliographic references. Goes beyond the basic facts to encourage study of the Holocaust in terms of human behavior and its social impact.
(International Education and Social Studies School Service)

Teacher's Manual on the Armenian Genocide.
Contains reference materials, facts, documents, maps, excerpts from eyewitness accounts and a list of resource persons and bookstores. Chapters deal with deportation, extermination and the world response. (Armenian Assembly of America, 122 C Street N.W., Suite 350, Wash., DC 20001.)

Winston, Michael R., Director, Moorland-Spingarn Research Center.
Research Center has materials on slavery and the culture of black people.
(Howard University, 2401 Sixth Street, N.W., Washington, DC 20001.)

STUDENT READING

DEFINITION OF THE TERM: HOLOCAUST

Focus on the Specific

It is crucial to be specific about the definition of the Holocaust that is commemorated during these Days of Remembrance. As defined in 1979 by the President's Commission on the Holocaust:

> The Holocaust was the systematic, bureaucratic annihilation of six million Jews by the Nazis and their collaborators as a central act of state during the Second World War; as night descended, millions of other peoples were swept into this net of death. It was a crime unique in the annals of human history, different not only in the quantity of violence -- the sheer numbers killed -- but in its manner and purpose as a mass criminal enterprise organized by the state against defenseless civilian populations. The decision to kill every Jew everywhere in Europe: the definition of Jew as target for death transcended all boundaries....
>
> The concept of the annihilation of an entire people, as distinguished from their subjugation, was unprecedented; never before in human history had genocide been an all-pervasive government policy unaffected by territorial or economic advantage and unchecked by moral or religious constraints....
>
> The Holocaust was not simply a throwback to medieval torture or archaic barbarism but a thoroughly modern expression of bureaucratic organization, industrial management, scientific achievement, and technological sophistication. The entire apparatus of the German bureaucracy was marshalled in the service of the extermination process....

The Holocaust stands as a tragedy for Europe, for Western Civilization, and for all the world. We must remember the facts of the Holocaust, and work to understand these facts.

Define Terms With Precision

To learn from history, we must record its events as accurately and as specifically as possible. We must use words with precision.

With the passage of time, the word, "holocaust," has been used in many contexts, and has been given many meanings. For the purpose of recalling the Holocaust -- the horror we remember and confront during the Days of Remembrance -- we must remember what this event was, within the context of history. To do that, it is equally important to identify what it was not.

The Holocaust is not a term for:

- all the evils of the world;
- any tragedy of great magnitude, or widespread death and destruction;
- all war or all world wars;
- all the terrors of World War II - or all the many civilian deaths associated with that war, in cities throughout Europe.

Source: *Days of Remembrance: A Department of Defense Guide for Annual Commemorative Observances* (2nd ed.). Office of the Secretary of Defense: Washington, D.C.

APPENDIX M
Eighth Grade Teacher Resource Packet

Deland Middle School

Holocaust Curriculum

GRADE SIX

- ANTI-SEMITISM
- THE RISE OF THE NAZI PARTY
- GERMANY 1933-1939
- GHETTOES

GRADE SEVEN

- CONCENTRATION CAMPS
- EXTERMINATION CAMPS
- "EINSATZGRUPPEN": SPECIAL ACTION GROUPS
- VICTIMS

GRADE EIGHT

- RESISTANCE
- RESCUERS
- LIBERATION
- JEWISH CULTURE AND CUSTOMS

Guidelines For Teaching About The Holocaust

Methodological Considerations

1. Define what you mean by "Holocaust"

2. Avoid comparison of pain

3. Avoid simple answers to complex history

4. Just because it happened, doesn't mean it was inevitable

5. Strive for precision of language

6. Make careful distinctions about sources of information

7. Try to avoid stereo typical descriptions

8. Do not romanticize history to engage student's interest

9. Contextualize the history you are teaching

10 Translate statistics into people

11 Be sensitive to appropriate written and audio-visual content

12 Strive for balance in establishing whose perspective informs your study of the Holocaust

13 Select appropriate learning activities

14 Reinforce the objectives of your lesson plan

Suggested Books

History

Bachrach, Susan D. Tell Them We Remember: The Story of the Holocaust

Chaikin, Miriam. A Nightmare in History: The Holocaust 1933-1945

Rogasky, Barbara. Smoke and Ashes: The Story of the Holocaust

Friedman, Ina R. The Other Victims: First Person Stories of Non-Jews Persecuted by the Nazi

Landau, Elaine. Warsaw Ghetto Uprising

Stadtler, Bea. The Holocaust: A History of Courage and Resistance

Biography

Atkinson, Linda. In Kindling Flame: The Story of Hannah Senesh

Linnea, Sharon. Raoul Wallenberg: The Man Who Stopped Death

Marrin, Albert. A Portrait of a Tyrant

Pettit, Jane. A Place to Hide: True Stories of Holocaust Rescues

Fiction

Ramati, Alexander. And the Violins Stopped Playing: A Story of the Gypsy Holocaust

Richter, Hans. Friedrich

Memoirs

Drucker, Olga. Kindertransport

Reiss, Johanna. The Upstairs Room

Sender, Ruth. The Cage

And so we understand that ordinary people are messengers of the Most High. They go about their tasks in holy anonymity. Often, even unknown to themselves. Yet, if they had not been there, if they had not said what they said or did what they did, it would not be the way it is now. We would not be the way we are now. Never forget that you too yourself may be a messenger. Perhaps even one whose errand extends over several lifetimes.

Lawrence Kushner

Florida Educational Legislation

Required Instruction

233.061

The history of the Holocaust (1933-1945), the systematic, planned annihilation of European Jews and other groups by Nazi Germany, a watershed event in the history of humanity, to be taught in a manner that leads to an investigation of human behavior, an understanding of the ramification of prejudice, racism and stereotyping, and an examination of what it means to be a responsible and respectful person, for the purposes of encouraging tolerance of diversity in a pluralistic society and for nurturing and protecting democratic values and institutions.

Holocaust Education: The Florida Legislative Mandate

On April 29, 1994, the Florida Legislature mandated that instruction on the subject of the Holocaust be included in public schools. The language of the mandate reveals the intent of the Legislature.

> "Members of the instructional staff of the public schools, subject to the rules and regulations of the State board and of the school board, shall teach efficiently and using the prescribed courses of study, and employing approved methods of instruction the following:
>
> **The history of the Holocaust, the systematic, planned annihilation of the European Jews by the Nazis during World War II, whose massive slaughter was a watershed event in the history of humanity, to be taught in a manner that leads to an investigation of human behavior, an understanding of the ramifications of prejudice, racism and stereotyping and an examination of what it means to be a responsible and respectful person, for the purposes of encouraging tolerance of diversity in a pluralistic society and for nurturing and protecting democratic values and institutions."**

This legislative mandate does not limit instruction on the Holocaust to any particular grade level or academic subject. Instead, it aims for inclusion of Holocaust studies in all areas. In order to fulfill the terms of the mandate, a comprehensive Holocaust education program would ideally include the following six approaches:

1. A presentation of the history of the Holocaust:
   - A) as a calculated and systematic program which culminated in mass murder.
   - B) as a turning point in human history.
2. An investigation into human behavior that:
   - A) recognizes the common ground between Holocaust participants and humanity at large.
   - B) analyzes the factors which influence individual and group behavior.

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"Webography"

1) http://www.ushmm.org/
The United States Holocaust Memorial Museum homepage.

2) http://yvs.shani.net/
Yad Vashem. Homepage for Israel's Museum and Memorial to the victims of the Holocaust.

3) http://www.wiesenthal.com/
The Simon Wiesenthal Center homepage. Contains 36 frequently asked questions about the Holocaust, biographies of children who experienced the Holocaust , updates on current events and information about the Center and the Museum of Tolerance.

4) http://www.channels.nl/annefran.html
The Anne Frank House. Web site of the museum and memorial located in Amsterdam. The site is linked to a tour of the city.

5) http://www.facing.org/
Facing History and Ourselves Homepage. National educational and professional development organization whose mission is to engage students of diverse backgrounds in an examination of racism, prejudice, and anti-Semitism in order to promote a more humane and informed citizenry.

6) http://remember.org
Homepage of the Cybrary of the Holocaust. This is probably the largest web site on the Holocaust. Contains lesson plans, audio clips, transcripts of Hitler's speeches and official documents, artifact photo, poetry and interviews with scholars.

7) http://ftp.utas.edu.au/docs/flonta/dp,1,1,95/HITLER.html
This University of Tasmania, Australia examines Nazi manipulation of language.

8) http://pages.prodigy.com/AZ/kinder/Holocausteducation.html
Reach and Teach, Worldwide Holocaust Education. This page represents the work of a group of Holocaust survivors who cooperate with educators worldwide, informing and educating students about the Holocaust, the Kindertransport and their personal experiences.

16 Questions Often Asked About The Holocaust

1. When speaking about the "Holocaust," what time period are we referring to?

ANSWER - The term "Holocaust" refers to the period from January 30,1933, when Hitler became Chancellor of Germany, to May 8, 1945 (V-E Day) when the war in Europe ended.

2. How many Jews were murdered during the Holocaust?

ANSWER - While it is impossible to ascertain the exact number of Jewish victims, statistics indicate that the total was over 5,830,000. Six million is the round figure accepted by most authorities.

3. How many non-Jewish civilians were murdered during World War II?

ANSWER - While it is impossible to ascertain the exact number, the recognized figure is approximately 5,000,000. Among the groups which the Nazis and their collaborators murdered and persecuted were: Gypsies, Serbs, Polish intelligentsia, resistance fighters from all the nations, German opponents of Nazism, homosexuals, Jehovah's Witnesses, habitual criminals, and the "anti-social" e.g. beggars, vagrants and hawkers.

4. Which Jewish communities suffered losses during the Holocaust?

ANSWER - Every Jewish community in occupied Europe suffered losses during the Holocaust. The Jewish communities in North Africa were persecuted, but the Jews in these countries were neither deported to the death camps, nor were they systematically murdered.

Thus, the list reads as follows (in alphabetical order; according to pre-war boundaries):

Austria, Belgium, Bulgaria, Czechoslovakia, Denmark, Estonia, Finland, France, Germany, Greece, the Netherlands, Hungary, Italy, Latvia, Lithuania, Luxembourg, Norway, Poland, Romania, the Soviet Union, Yugoslavia.

5. How many Jews were murdered in each country and what percentage of the pre-war Jewish population did they constitute?

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ANSWER -

Albania		
Austria	40,000	20%
Belgium	40,000	67%
Bulgaria		
Czechoslovakia	315,000	88%
Denmark	130	2%
Estonia	1,500	33%
Finland	8	1%
Germany	170,000	32%
Greece	60,000	80%
Hungary	200,000	50%
Italy	8,000	16%
Latvia	80,000	84%
Lithuania	217,000	97%
Luxembourg	700	23%
Netherlands	105,000	75%
Norway	760	42%
Poland	2,850,000	88%
Romania	425,000	50%
USSR	1,252,000	44%
Yugoslavia	60,000	80%

German and Austrian Jews, who fled to Albania, but were subsequently deported, are listed in the statistics for Germany and Austria. These figures constitute the number of Jews living in these countries prior to World War II who were subsequently murdered during the Holocaust. Many were murdered in other countries, and in some cases by other governments (in collaboration with the Germans) as several areas changed hands before the Nazi occupation. Thus, for example, Subcarpathian Ruthenia, which was part of Czechoslovakia before the war, was part of Hungary during World War II, and the Jews there shared the fate of Hungarian Jewry. The victims in that area, however, are included in the total of Czechoslovakia. Greek Jews who lived in Thrace and Yugoslavian Jews living in Macedonia were deported by the Bulgarian authorities who annexed these areas, but they are part of the Greek and Yugoslav totals in the above statistics.

6. <u>What is a mass murder camp? How many were there? Where were they located?</u>

ANSWER - A mass murder camp is a concentration camp with special apparatus specifically designed for mass murder. The following camps existed: Auschwitz-Birkenau, Belzec, Chelmno, Majdanek, Sobibor, Treblinka. All were located in Poland.

7. <u>What does the term "Final Solution" mean and what is its origin?</u>

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ANSWER - The term "Final Solution" (Endloesung) refers to Germany's plan to physically liquidate all the Jews in Europe. The term was used at the Wannsee Conference (Berlin, January 20, 1942) where German officials discussed its implementation.

8. When did the "Final Solution" actually begin?

ANSWER - While thousands of Jews were murdered by the Nazis or died as a direct result of discriminatory measures instituted against Jews during the initial years of the Third Reich, the systematic murder of Jews did not begin until the German invasion of the Soviet Union in June 1941.

9. How did the Germans define who was Jewish?

ANSWER - On November 14, 1935, the Nazis issued the following definition of a Jew: Anyone with three Jewish grandparents; someone with two Jewish grandparents who belonged to the Jewish community on September 15, 1935, or joined thereafter; was married to a Jew or Jewess on September 15, 1935, or married thereafter; was the offspring of a marriage or extramarital liaison with a Jew on or after September 15, 1935.

10. How did the German treat those who had some Jewish blood but were not classified as Jews?

ANSWER - Those who were not classified as Jews but who had some Jewish blood were categorized as Mischlinge (hybrids) and were divided into two groups:

Mischlinge of the first degree - those with two Jewish grandparents;
Mischlinge of the second degree - those with one Jewish grandparent.

The Mischlinge were officially excluded from membership in the Nazi Party and all party formation (e.g. SA,SS, etc.). Although they were drafted into the German Army, they could not attain the rank of officers. They were also barred from the civil service and from certain professions. (Individual Mischlinge were, however, granted exemption under certain circumstances.) Nazi officials considered plans to sterilize Mischlinge, but this was never done. During World War II, first-degree Mischlinge, incarcerated in concentration camps were deported to death camps.

11. What were the first measures taken by the Nazis against the Jews?

ANSWER - The first measures against the Jews included:

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April 1, 1933: A boycott of Jewish shops and businesses by the Nazis.

April 7, 1933: The law for the Re-establishment of the Civil Service -- expelled all non-Aryans (defined on April 11, 1933 as anyone with a Jewish parent or grandparent form the civil service. Initially, exceptions were made for those working since August 1914; German veterans of World War I; and, those who had lost a father or son fighting for Germany or her allies in World War I.

April 7, 1933: The law admission to the legal profession prohibited the admission of lawyers of non-Aryan descent to the bar. It also denied non-Aryan members of the Bar the right to practice law. (Exceptions were made in the cases noted above in the law regarding the civil service). Similar laws were passed regarding Jewish law assessors, jurors, and commercial judges.

April 22, 1933 : The decree regarding physicians' services with the national health denied reimbursement of expenses to those patients who consulted non-Aryan doctors. Jewish doctors who were war veterans or had suffered from the war were excluded.

April 25, 1933: The law against the overcrowding of German schools restricted Jewish enrollment in German high schools to 1.5% of the student body. Initially, exceptions were made in the case of children of Jewish war veterans who were not considered part of the quota. In the framework of this law, a Jewish student was a child with two non-Aryan parents.

12. Did the Nazis plan to murder the Jews from the beginning of their regime?

ANSWER - This question is one of the most difficult to answer. While Hitler made several references to killing Jews, both in his early writings (Mein Kampf) and in various speeches during the 30's, it is fairly certain that the Nazis had no operative plan for the systematic annihilation of the Jews before 1941. The decision on the systematic murder of the Jews was apparently made in conjunction with the decision to invade the Soviet Union in the late winter or the early spring of 1941.

13. When was the first concentration camp established and who were the first inmates?

ANSWER - The first concentration camp was Dachau, which was opened on March 20, 1933. The camp's first inmates were primarily political prisoners (i.e. Communist of Social Democrats); habitual criminal; homosexuals; Jehovah's Witnesses; and "anti-social" (beggars, vagrants, hawkers). Others

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considered problematic by the Nazis (e.g. Jewish writers and journalist, lawyers, unpopular industrialists and political officials) were also included.

14. Which groups of people in Germany were considered enemies of the state by the Nazis and were, therefore, persecuted?

ANSWER - Third Reich and were, therefore, persecuted by the Nazi authorities: Jews, Gypsies, Social Democrats, other opposing politicians, opponents of Nazis, Jehovah's Witnesses, homosexuals, habitual criminals and "anti-socials" (i.e. beggars, vagrants, hawkers), the mentally ill, and anyone who was considered a threat to the Nazis.

15. What was the difference between the persecution of the Jews and the persecution of other groups classified by the Nazis as enemies of the Third Reich?

ANSWER - The Jews were the only group singled out for total systematic annihilation by the Nazis. To escape the death sentence imposed by the Nazis, the Jew could only leave Nazi-controlled Europe. Every single Jew was to be killed according to the Nazis' plan. In the case of other criminals or enemies of the Third Reich, their families were usually not held accountable. Thus, if a person were executed or sent to a concentration camp, it did not mean that each member of his family would meet the same fate. Moreover, in most situations the Nazis' enemies were classified as such because of their actions or political affiliation (actions and/or opinions which could be revised). In the case of the Jews, it was because of their racial origin, which could never be changed.

16. Why were the Jews singled out for extermination?

ANSWER - The explanation of the Nazis' implacable hatred of the Jew rests on their distorted world view which saw history as a racial struggle. They considered the Jews a race whose goal was world domination and who, therefore, were an obstruction to Aryan dominance. They believed that all of history was a fight between races which should culminate in the triumph of the superior Aryan race. Therefore, they considered it their duty to eliminate the Jews whom they regarded as a threat. Moreover, in their eyes, the Jews' racial origin made them habitual criminals who could never be rehabilitated and were, therefore, hopelessly corrupt and inferior. There is no doubt that other factors contributed toward Nazi hatred of the Jews and their distorted image of the Jewish people. Among them were the centuries-old tradition of Christian anti-semitism which propagated a negative stereotype of the Jew as a "Christ-Killer, agent of the devil, and practitioner of witchcraft, as well as the political anti-semitism of the

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latter half of the 19th and early part of the 20th centuries and the racist movement of the same period, which singled out the Jew both as a threat and as a member of an inferior race. These factors combined to point to the Jew as a target for persecution and ultimate destruction by the Nazis.

17. What did people in "Germany know about the persecution of Jews and other enemies of Nazilism?

ANSWER - Certain initial aspects of Nazi persecution of Jews and other opponents were common knowledge in Germany. thus, for example, everyone knew about the Boycott of April 1, 1933, the April laws, and the Nuremberg Laws, because they were fully publicized. Moreover, offenders were often publicly punished and shamed. The same holds true for subsequent anti-Jewish measures. Kristallnacht (The Night of the Broken Glass) was a public pogrom, carried out in full view of the entire population. While information on the concentration camps was not publicized, a great deal of information was available to the German public, and the treatment of the inmates was generally known, although exact details were not easily obtained.

As for the implementation of the "Final Solution" and the murder of other undesirable elements, the situation was different. The Nazis attempted to keep the murders a secret and, therefore, took precautionary measures to ensure that they would not be publicized . Their efforts, however, were only partially successful. Thus, for example, public protests by various clergymen led to the halt of their euthanasia program in August of 1941. These protest were obviously the result of the fact that many persons were aware that the Nazis were killing the mentally ill in special institutions.

As far as the Jews were concerned, it was common knowledge in Germany that they had disappeared after having been sent to the East. It was not exactly clear to large segments of the German population what had happened to them. On the other hand, there were thousands upon thousands of Germans who participated in and/or witnessed the implementation of the "Final Solution" either as members of the SS Einsatzgruppen, death camp or concentration camp guards, police in occupied Europe, or with the Wehrmacht.

18. Did a'l German support Hitler's plan for the persecution of the Jews?

ANSWER - Although the entire German population was not in agreement with Hitler's persecution of the Jews, there is no evidence of any large scale protest regarding their treatment. There were Germans who defies the April 1, 1933 boycott and

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purposely bought in Jewish stores, and there were those who aided Jews to escape and to hide, but their number was very small. Even some of those who opposed Hitler were in agreement with his anti-Jewish policies. Among the clergy, Provost Bernard Lichtenberg of Berlin publicly prayed for the Jews daily and was, therefore, sent to a concentration camp by the Nazis. Other priests were deported for their failure to co-operate with Nazi anti-semitic policies, but the majority of the clergy complied with the directives against German Jewry and did not openly protest.

19. Did the people of occupied Europe know about Nazi plans for the Jews? What was their attitude? Did they co-operate with the Nazis against the Jews?

ANSWER - The attitude of the local population vis-a-vis the persecution and destruction of the Jews varied from zealous collaboration with the Nazis to active assistance to Jews. Thus m it is difficult to make generalization. The situation also carried from country to country. In Eastern Europe and especially in Poland, Russia, and the Baltic States. (Lithuania, Latvia, and Estonia), there was much more knowledge of the "Final Solution" because it was implemented in those areas. Elsewhere, the local population had less information on the details of the "Final Solution."

In every country they occupied, with the exception of Denmark, the Nazis found many locals who were willing to co-operate fully in the murder of the Jews. This was particularly true in Eastern Europe, where there was a long standing tradition of virulent anti-semitism, and where various national groups who had been under Soviet domination (Ukranians, Lithuanian, Latvians), fostered hopes that the German would restore their independence.

In several countries in Europe, there were local fascist movements who allied themselves with the Nazis and participated in anti-Jewish actions; for example, the Iron Guard in Romania and the Arrow Guard in Slovakia. On the other hand, in every country in Europe, there were courageous individuals who risked their lives to save Jews. In several countries, there were groups who aided Jews, e.g. Joop Westerweel's group in Holland, Zegota in Poland, and the Assisi underground in Italy.

20. Did the Allies and the people in the Free World know about the events going on in Europe?

ANSWER - The various steps taken by the Nazis prior to the "Final Solution" were all taken publicly and were, therefore, reported in the press. Foreign correspondents commented on all the major anti-Jewish actions taken by the Nazis in Germany, Austria, and

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Czechoslovakia prior to World War II. Once the war began, obtaining information became more difficult, but reports, nonetheless, were published regarding the fate of the Jews. Thus, although the Nazis did not publicize the Final Solution, less than one year after the systematic murder of the Jews was initiated, details of the murders began to filter out to the West. The first report which spoke of a plan for the mass murder of Jews was smuggled out of Poland by the Bund (a Jewish socialist political organization) and reached England in the spring of 1942. The details of this report reached the Allies from Vatican sources as well as from informants in Switzerland and the Polish underground. Jan Karski, an emissary of the Polish underground, who had been smuggled in and out of the Belzec death camp and had seen the mass murders, personally met with Franklin Roosevelt and British Foreign Minister Anthony Eden. Eventually, the American Government confirmed the reports to Jewish Leaders in late November 1942. They were publicized immediately thereafter. While the details were not complete, nor were they, in every case, absolutely accurate, the Allies were aware of most of what the Germans had done to the Jews at a relatively early date.

21. <u>What was the response of the Allies to the persecution of the Jews? Could they have done anything to help?</u>

ANSWER - The response of the Allies to the persecution and destruction of European Jewry was inadequate. Only in January 1944, was an agency, the War Refugee Board, established for the express purpose of saving the victims of Nazi persecution. Prior to that date, little action was taken. On December 17, 1942, the Allies issued a condemnation of Nazi atrocities against the Jews, but this was the only such declaration mad prior to 1944. Moreover, no attempt was made to call upon the local population in Europe to refrain from assisting the Nazis in their murder of the Jews. Even following the establishment of the War Refugee Board and the initiation of various rescue efforts, the Allies refused to bomb the death camp of Auschwitz and/or the railway lines leading to that camp, despite the fact that Allied bombers were at that time engaged in bombing factories very close to the camp, and were well aware of its existence and function.

Other practical measures, which were not taken, concerned the refugee problem. Many tens of thousands of Jews sought to enter the United States, but they were barred from doing so by the stringent American immigration policy. Even the relatively small quotas of visas which existed were often not filled, although the number of applicants was usually many times the number of available places. Conferences held in Evian, France (1938) and Bermuda (1943) to solve the refugee problem did not contribute to a solution. At the former, the countries invited by the U.S. and

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Britain were told that no country would be asked to change its immigration laws. Moreover, the British agreed to participate only if Palestine were not considered. At Bermuda, the delegated did not deal with the fate of those still in Nazi hands, but rather with those who had already escaped to neutral lands. Practical measures which could have aided in the rescue of Jews included: permission for temporary admission of refugees; relocation of stringent entry requirements; frequent and unequivocal earnings to Germany, as well as to local population all over Europe, that those participating in the murder of Jews would be held strictly accountable; warnings to Jewish communists concerning Nazi plans to murder them; and, the bombing of the death camp at Auschwitz.

22. Who are the "Righteous Among the Nations"?

ANSWER - "Righteous Among the Nations" or "Righteous Gentiles" refers to those non-Jews who aided Jews during the Holocaust. There were "Righteous Among the Nations" in every country overrun or allied with the Nazis and their deeds often led to the rescue of Jewish lives. Yad Vashem, the Israeli national remembrance authority for the Holocaust, bestows special honors upon these individuals. To date after carefully evaluating each case, Yad Vashem had recognized approximately 6500 "Righteous Gentiles" in three different categories of recognition: The country with the most "Righteous Gentiles" is Poland. The country with the highest proportion (per capita) is the Netherlands. The figure of 6,500 is far form complete as many cases were never reported, frequently because those who were helped have died. Moreover, this figure only includes those who actually risked their lives to save Jews, and not those who merely extended aid.

23. Were Jews in the free world aware of the persecution and destruction of European Jewry and, if so, what was their response?

ANSWER - The news of the persecution and destruction of European Jewry must be divided into two periods. The measures taken by the Nazis proper to the "Final Solution" were all taken publicly and were, therefore, in all the newspapers. Foreign correspondents reported on all major anti-Jewish actions taken by the Nazis in Germany, Austria, and Czechoslovakia prior to Wold War II. Once the war began, obtaining information became more difficult, but nonetheless, reports were published regarding the fate of the Jews.

The "Final Solution" was not openly publicized by the Nazis, and thus it took longer for information to reach the Free World. Nevertheless, by December 1942, news of the mass murders and the plan to annihilate European Jewry were publicized in the Jewish press.

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The response of the Jews in the Free World must also be divided into two periods, before and after the publication of information on the "Final Solution." Efforts during the early years of the Nazi regime concentrated on facilitating emigration from Germany (although there were those who initially opposed emigration as a solution) and combatting German anti-semitism. Unfortunately, the views on how to best achieve these goals differed and effective action was often hampered by the lack of internal unity. Moreover, very few Jewish leaders actually realized the scope of the danger. Following the publication of the news of the "Final Solution," attempts were made to launch rescue attempts via neutral states and to send aid to Jews under Nazi rule. These attempts, which were far from adequate, were further hampered by the lack of assistance and obstruction from government channels. Additional attempts to achieve internal unity during this period failed.

24. Did the Jews in Europe realize what was going to happen to them?

ANSWER - Regarding the knowledge of the "Final Solution" by its potential victims, several key points must be kept in mind. First of all, the Nazis did not publicize the "Final Solution," nor did they ever openly speak out about it. Every attempt was made to fool the victims and , thereby, prevent or minimize resistance. Thus, deportees were always told that they were going to be "resettled." They were led to believe that condition in the East (where they were being sent) would be better than those in the ghettos. Following arrival in certain concentration camps, the inmates were forced to write home about the wonderful conditions in their new place of residence. In addition, the notion that human beings -- let alone the civilized Germans -- could build camps with special apparatus for mass murder seemed unbelievable in those days. Since German troops liberated the Jews from the Czar in World War I, German were regarded by many Jews as a liberal, civilized people. The Germans made every effort to ensure secrecy. It was, therefore, extremely difficult to escape from the death camps. Escapees, who did return to the ghetto, frequently encountered disbelief when they related their experiences. Even Jews, who had heard of the camps (e.g. Auschwitz, Treblinka, Sobibor), had difficulty believing what the Germans were doing there. Inasmuch as each of the Jewish communities in Europe were almost completely isolated, there was a limited number of places with available information. Thus, there is no doubt that many European Jews were not aware of the "Final Solution," a fact that was corroborated by German documents and the testimonies of survivors.

25. How many Jews were able to escape from Europe prior to the Holocaust?

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ANSWER - It is difficult to arrive at an exact figure for the number of Jews who were able to escape from Europe prior to World War II, since the available statistics are incomplete. From 1933-39, 355,278 German and Austrian Jews left their homes. (Some immigrated to countries later overrun by the Nazis). In the same period, 80,860 Polish Jews immigrated to Palestine and 51,747 European Jews arrived in Argentina, Brazil and Uruguay. During the years 1938-1939, approximately 35,000 emigrated from Bohemia and Moravia (Czechoslovakia). Shanghai, the only place in the world for which one did not need an entry visa, received approximately 20,000 European Jews (mostly of German origin) who fled their homelands. Immigration figures on countries of refuge during this period are not available. In addition, many countries did not provide a breakdown of immigration statistics according to ethnic groups. It is impossible, therefore to ascertain the exact number of Jewish refugees.

26. Were there efforts to save the Jews fleeing from Germany before World War II began?

ANSWER - Various organizations attempted to facilitate the emigration of the Jews and non-Jews persecuted as Jews) from Germany. Among the most active were the Jewish Agency for Palestine, the American Jewish Joint Distribution Committee, HICEM, the Central British Fund for German Jewry the Reachsvertretung which represented German Jewry, and other non-Jewish groups such as the League of Nations' High Commission for Refugees (Jewish and others) coming from Germany, and the American Friends Service Committee. Among the programs launched were the "Transfer Agreement" between the Jewish Agency and the German government whereby immigrants to Palestine were allowed to transfer their funds to that country in conjunction with the import of German goods to Palestine. Other efforts focused on retraining of prospective emigrants in order to increase the number of those eligible for visas. (Some countries barred the entry of members of certain professions). Other groups attempted to help in various phases of refugee work; selection of candidates for emigration, transportation of refugees, and aid in immigrant absorption, etc.

Some groups attempted to facilitate increased emigration by enlisting the aid of governments, and international organizations in seeking refugee havens. The League of Nations established an agency to aid refugees but its success was extremely limited due to a lack of political power and adequate funding.

The United States and British governments convened a conference at Evian, France, seeking a solution to the refugee problem. But the nations assembled refused with the exception of the Dominican Republic, to change the stringent immigration regulation, which were instrumental in excluding large-scale immigration.

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In 1939, the intergovernmental Committee on Refugees, which had been established at the Evian Conference, initiated negotiations with leading German officials in an attempt to arrange for the relocation of a significant portion of German Jewry. But, these talks failed. Efforts were made for the illegal entry of Jewish immigrants to Palestine as early as July 1934, but were later halted until July 1938. Large-scale efforts were resumed under the Mossad le-Aliyah Bet of the Haganah, Revisionist Zionists and private parties. Attempts were also made, with some success, to facilitate the illegal entry of refugees to various countries in Latin America.

27. <u>Why were so few refugees able to flee Europe prior to the outbreak of World War II?</u>

ANSWER - The key reason for the relatively low number of refugees leaving Europe prior to World War II was the stringent immigration policy adopted by the prospective host countries. In the United States, for example, the number of immigrants was limited to 153,744 per year, divided by country of origin. Moreover, the entry requirements were so stringent, that available quotas never materialized as the majority of the American public consistently opposed the entry of additional refugees. Other countries, particularly those in Central and South American, adopted immigration policies that were similar or even more restrictive, thus closing the doors to prospective immigrants from the Third Reich.
England, while somewhat more liberal than the United States on the entry of immigrants, took measures to severely limit Jewish immigration to Palestine. In May, 1939, the British issued a "White Paper" which stipulated that, over the course of the next five years, only 75,000 Jewish immigrants would be allowed to enter Palestine (10,000 a year, plus an additional 25,000). In view of the fact that hundreds of thousands of Jews sought entry to that country, this decision was highly significant.

The countries most able to accept large numbers of refugees consistently refused to open their gates. Although a solution to the refugee problem was the agenda of the Evian Conference, only the Dominican Republic was wiling to approve large-scale immigration. The United States and Britain proposed resettlement havens in under-developed areas(e.g. Guyana, formerly British Gulana, and the Philippines), but these were not suitable alternatives.

Two important factors should be noted. During the period prior to the outbreak of World War II, the Germans were in favor of Jewish emigration. At that time, there were no operative plans to kill the Jews; the goal was to induce them to leave, if necessary, by use of force. It is also important to recognize

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the attitude of German Jewry. While many German Jews were initially reluctant to emigrate, the majority sought to do so following Kristallnacht ("The Night of Broken Glass") pogrom, November 9-10, 1938. Had havens been available, more people would certainly have emigrated.

28. What were Hitler's ultimate goals in launching World War II?

ANSWER - Hitler's ultimate goal in launching World War II was the establishment of an Aryan empire from Germany to the Urals. He considered this area the natural territory of the German people, an area to which they were entitled by right, the "Lebensraum" (living room) that Germany needed so badly for its farmers to have enough soil. Hitler maintained that these areas were needed for the Aryan race to preserve itself and assure its dominance.

There is no question that Hitler knew that, by launching the war in the East, the Nazis would be forced to deal with serious racial problems in view of the composition of the population in the Eastern areas. Thus, the Nazis had detailed plans for the subjugation of the Slavs, who would be reduced to serfdom status and whose primary function would be to serve as a source of cheap labor for Aryan farmers. Those elements of the local population who were of higher racial stock would be taken to Germany where they would be raised as Aryans.

In Hitler's mind the solution of the Jewish problem was also linked with the conquest of the eastern territories. These areas had large Jewish population and they would have to be dealt with accordingly. While at this point there was still no operative plan for mass annihilation, it was clear to Hitler that some sort of comprehensive solution would have to be found. There was also talk of establishing a Jewish reservation either in Madagascar or near Lublin, Poland. When he made the decision to invade the Soviet Union, Hitler also gave instructions to embark upon the "Final Solution," the systematic murder of European Jewry.

29. Within Germany was there any opposition to the Nazis?

ANSWER - Throughout the course of the Third Reich, there were different groups who opposed the Nazi regime or certain Nazi policies. They engaged in resistance at different times and with various methods, aims, and scope.

From the beginning, leftist political groups and a number of disappointed conservatives were in opposition; at a later date, church groups, government officials and businessmen also joined. After the tide of the war was reversed elements within the military played an active role in opposing Hitler. At no point however, was there a unified resistance movement within Germany.

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30. Did the Jews try to fight against the Nazis? To what extent were such efforts successful?

ANSWER - Despite the difficult conditions which Jews were subjected to in Nazi-occupied Europe, many engaged in armed resistance against the Nazis. This resistance can be divided into four basic types of armed activities, ghetto revolts, resistance in concentration and death camps, partisan warfare and resistance work.

The Warsaw Ghetto revolt, which lasted for about five weeks - from April 19, 1943, is probably the best-known example of armed Jewish resistance, but there were many ghetto revolts in which Jews fought against the Nazis.

Despite the terrible conditions in the death, concentration and labor camps, Jewish inmates fought against the Nazis in the following camps: Treblinka (August 2, 1943), Babi Yar (September 29, 1943), Sobibor (October 14, 1943), Janowska (November 19, 1943), and Auschwitz (October 7, 1944).

Jewish partisan units were active in many areas including Minsk, Vilna, Naliboki forest, and Baranowitz. Jewish partisan units were established to resist the Nazis.

While the sum total effort of the armed resistance of the Jews was not overwhelming militarily and did not play a significant role in the defeat of Nazi Germany, these acts of resistance did lead to the rescue of an undetermined number of Jews, as well as the loss of Nazi lives and untold damage to German property.

31. What was the Judenrat?

ANSWER - The Judenrat was the council of Jews, appointed by the Nazis and installed as the head of each Jewish community in Nazi-occupied Europe. According to the directive from Reinhard Heydrich of the SS on September 21, 1939, a Judenrat was to be established in every concentration of Jews in the occupied areas of Poland. They were to be manned by noted community leaders. Enforcement of Nazi decrees affecting Jews and administration of the affairs of the Jewish community were the responsibilities of the Judenrat. These functions placed a Judenrat in a highly responsible, but controversial position, and many of their actions continue to be a subject of debate among historians. While the intentions of the heads of councils were rarely challenged, their tactics and methods have been questioned. Among the most controversial were Mordecai Rumkowski of Lodz and Jacob Gerns of Vilna, both of whom justified the sacrifice of some Jews in order to save others. Leaders and members of the Judenrat were guided, for the most part, by a sense of communal

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responsibility, but lacked the power and the means to successfully thwart Nazi plans for annihilation of all Jews.

32. Did international organizations, such as the Red Cross, aid victims of Nazi persecution?

ANSWER - During the course of World War II, the International Red Cross (IRC) did very little to aid the Jewish victims of Nazi persecution. Its activities can basically be divided into three periods:

A. September, 1939 - June 22, 1941:

The IRC confined its activities to sending food packages to those in distress in Nazi-occupied Europe. Packages were distributed in accordance with the directives of the German Red Cross. Throughout this time, the IRC complied with the German contention that those in ghettos and camps constituted a threat to the security of the Reich and, therefore, were not allowed to receive aid from the IRC.

B. June 22, 1941 - Summer, 1944

Despite numerous requests by Jewish organization, the IRC refused to publicly protest the mass annihilation of Jews and non-Jews in the camps, or to intervene on their behalf. It maintained that any public action on behalf of those under Nazi rule would ultimately prove detrimental to their welfare. At the same time, the IRC attempted to send food parcels to those individuals whose addresses it possessed.

C. Summer, 1944 - May 1945

Following intervention by such prominent figures as President Franklin Roosevelt and the King of Sweden, the IRC appealed to Admiral Horthy, Regent of Hungary, to stop the deportation of Hungarian Jews.

The IRC did insist that it be allowed to visit concentration camps, and a Red Cross delegation did visit the "model ghetto" of Theresienstadt (Terezin). The Red Cross request came following the receipt of information about the harsh living conditions in the camp.

The IRC requested permission to investigate the situation, but the Germans only agreed to allow the visit nine months after submission of the request. This delay provided time for the Nazis to complete a "de-artification" program, designed to fool the delegation into thinking that conditions at Theresienstadt were quite good and that inmates were allowed to live out their lives in relative tranquility. In reality, most prisoners were

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subsequently deported to Auschwitz.

The visit which took place on July 23, 1944, was followed by a favorable report on Theresienstadt to the members of the IRC. Jewish organizations protested vigorously, demanding that another delegation visit the camp. Such a visit was not permitted until shortly before the end of the war.

33. How did Germany's allies, the Japanese and the Italians, treat the Jews in the land they occupied?

ANSWER - Neither the Italians nor the Japanese, both of whom were Germany's allies during World War II, cooperated in the "Final Solution." Although the Italians did, at German urging, institute discriminatory legislation against Italian Jews, Mussolini's government refused to participate in the "Final Solution" and consistently refused to deport its Jewish residents. Moreover, in their occupied areas of Yugoslavia, France and Greece, the Italians protected the Jews and did not allow them to be deported. However, when the Germans overthrew the Badoglio government in 1943, the Jews of Italy, as well as those under Italian protection in occupied areas, were subjected to the "Final Solution."

The Japanese were also relatively tolerant toward the Jews in their county as well as in the areas which they occupied. Despite attempts by their German allies, urging them to take stringent measures against Jews, the Japanese refused to do so. Refugees were allowed to enter Japan until the spring of 1941. Refugees in Japan were transferred to Shanghai but no measures were taken against them until early 1943, when they were forced to move into the Hongkew Ghetto. While conditions were hardly satisfactory, they were far superior to those in the ghettos under German control.

34. What was the attitude of the churches vis-a-vis the persecution of the Jews? Did the Pope ever speak out against the Nazis?

ANSWER - The head of the Catholic Church at the time of the Nazi rise to power was Pope Pius XI. Throughout his reign, he limited his concern to Catholic non-Aryans. Although he stated that the myths of "race" and "blood" were contrary to Christian teaching (in a papal in- cyclica, March 1937), he neither mentioned nor criticized anti-semites. His successor, Pius XII (Cardinal Pacelli) was a Germanophile and also maintained his neutrality throughout the course of World War II. Although as early as 1942, the Vatican received detailed information on the murder of Jews in concentration camps, the Pope confined his public statements to expressions of sympathy for the victims of

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injustice and to calls for a more humane conduct of the war. Despite the lack of response by the Pope, several papal nuncios played an important role in rescue efforts particularly in the nuncios in Slovakia, Hungary, Rumania, and Turkey. It is not clear to what, if any, extent they operated upon instructions from the Vatican. In Germany, the Catholic Church did not oppose the Nazis' anti-semitic campaign. Church records were supplied to the state authorities which assisted in the detection of people of Jewish origin. And efforts to aid the persecuted were confined to Catholic non-Aryans. While Catholic clergymen protested the Nazi euthanasia program, few, with the exception of Bernard Lichtenberg, spoke out against the murder of the Jews.

In Western Europe, Catholic clergy spoke out publicly against the persecution of the Jews and actively helped in rescue work. In Belgium, France, Italy and Holland, priests organized the rescue of Jews. In Eastern Europe, however, the Catholic clergy was generally more reluctant to help. Dr. Joseph Tito, the head of state of Slovakia and a Catholic priest, actively cooperated with the Germans as did many other Catholic priests.

The response of Protestant and Orthodox churches varied. In Germany, for example, Nazi supporters within the Protestant Church complied with the anti-Jewish legislation and even excluded Christians of Jewish origin from membership. Pastor Martin Niemoller's confessing church defended the rights of Christians of Jewish origin within the church, but did not publicly protest against their persecution, nor did it condemn the measures taken against the Jews, with the exception of a memorandum it sent to Hitler in May, 1936.

In occupied Europe, the stance of the Protestant churches varied. In several countries (France, Holland, Norway and Denmark) local churches and/or leading clergymen issued public protests when the Nazis began deporting Jews. In other countries, (Yugoslavia, Bulgaria and Greece) Orthodox church leaders intervened on behalf of the Jews and took steps which, in certain cases led to the rescue of many Jews.

Non-Catholic leaders in Austria, Belgium, Bohemia-Moravia, Finland, Italy, Poland and Russia, did not issue any public protests on behalf of the Jews.

35. <u>How many Nazi criminals were there? How many were brought to justice?</u>

ANSWER - We do not know the exact number of Nazi criminals as the available documentation is incomplete. The Nazis themselves destroyed many incriminating documents, and there are still many criminals who are unidentified and/or who have not been indicted.

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Those who committed war crimes divide into two main groups -- those individuals who initiated, planned and directed the killing operations as well as those with whose knowledge, agreements and passive participation, the murder of European Jewry was carried out.

The second group is made up of those who actually implemented the "Final Solution." Included here are the leaders of Nazi Germany and the heads of the Nazi Party, the Gestapo, the SS and the Reich Security Main Office and consists of several hundred individuals. Also included are hundreds of thousands of members of the Gestapo, the SS, the Einsatzgruppen, the police, the armed forces, as well as those bureaucrats who were involved in the persecution and destruction of European Jewry. In addition, there were thousands of individuals throughout occupied Europe who co-operated with the Nazis in killing Jews and other innocent civilians.

We do no have complete statistics on the number of criminals brought to justice but the number is certainly far less than the total of those who were involved in the "Final Solution." The leaders of the Third Reich who were caught by the Allies were tried by the international Military Tribunal in Nuremberg from November 23, 1945 to October 1, 1946. Afterwards, the Allied occupation authorities continued to try Nazis, with the most significant trials held in the American Zone (the Subsequent Nuremberg Proceedings). All told, 5,025 Nazi criminals were convicted between 1945-49 in the American, British and French zones, in addition to an unspecified number of people who were tried in the Soviet Union. In addition, the United Nations War Drives Commission prepared lists of war criminals who were later tried by the judicial authorities of Allied countries and those countries under Nazi rule during the war. The latter countries have conducted a large number of trials regarding crimes committed in their lands. The Polish tribunals, for example, tried approximately 40,000 persons, and large numbers of criminals were tried in other countries. In all, about 80,000 Germans have been convicted for committing crimes against humanity, while the number of local collaborators is in the tens of thousands. Special mention should be made of Simon Wiesenthal, whose activities led to the capture of over one thousand Nazi criminals.

Courts in Germany began, in some cases, to function as early as 1945. By 1969,almost 80,000 Germans had been investigated and over 6,000 had been convicted. In 1958, West Germany established a special agency in Ludwigsburg to aid in the investigation of crimes committed by Germans outside Germany, an agency which since it establishment, has been involved in hundreds of major investigations. One of the major problems regarding the trial of war criminals in West Germany (as well as in Austria) had been

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the fact that the sentences were usually disproportionate to the crimes.

36. What were the Nuremberg Trials?

ANSWER - The term "Nuremberg Trials" refers to two sets of trials of Nazi war criminals conducted after the war. The first rials were held November 20, 1945 to October 1, 1946., before the international Military TribunaL, (IMT) which was made up of representatives of the United States, Britain, France and the Soviet Union. It consisted of the trials of the political, military and economic leaders of the Third Reich captured by the Allies. Among the defendants were: Goering, Rosenburg, Streicher, Kaltenrunner, Seyss-Inquart, Speer, Ribbentrop and Hess. (Many of the most prominent Nazis -- Hitler, Himmler and Goebbels, for example committed suicide and were not brought to trial.) The second set of trials, known as the Subsequent Proceedings, were conducted before the Nuremberg Military Tribunals (NMT), established by the Office of the United States Government for Germany (OMGUS). While the judges on the NMT were American citizens, the tribunal considered itself international. Those tried were 12 high-ranking officials, among them cabinet ministers, diplomats, SS leaders, doctors involved in medical experiments, and SS officers involved in crimes in concentration camps or in genocide in Nazi-occupied areas.

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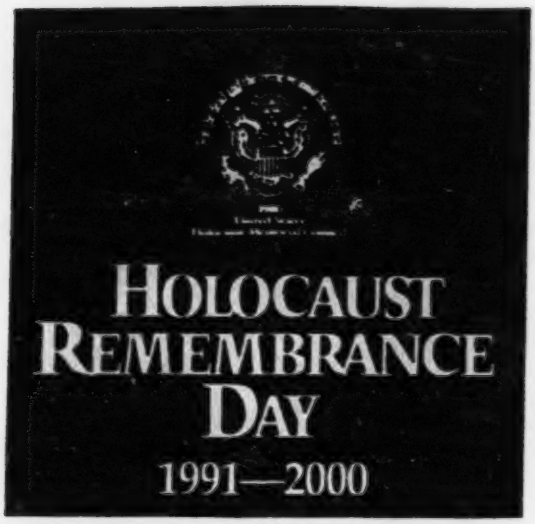


1991 — April 11, Thursday

1992 — April 30, Thursday

1993 — April 18, Sunday

1994 — April 8, Friday

1995 — April 27, Thursday

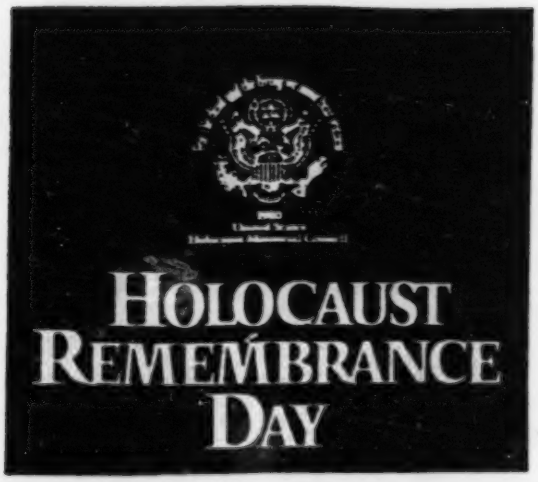
1996 — April 16, Tuesday

1997 — May 4, Sunday

1998 — April 23, Thursday

1999 — April 13, Tuesday

2000 — May 2, Tuesday



Holocaust Remembrance Day is a day that has been set aside for remembering the victims of the Holocaust, and for reminding Americans of what can happen to civilized people when bigotry, hatred and indifference reign. The day's principal message is that another Holocaust must never be allowed to happen.

The U.S. Holocaust Memorial Council was created by a unanimous act of Congress in 1980 and was charged to build the United States Holocaust Memorial Museum in Washington, D.C. and to encourage annual, national, civic commemorations of the Days of Remembrance of the victims of the Holocaust. Those days are commemorated during the week in which Holocaust Remembrance Day falls.

While there are obvious religious aspects to such a day, it is not a religious observance as such. The date, internationally recognized, comes from the Hebrew calendar and corresponds to the 27th of the month of Nissan on that calendar. That is the date that Israel set aside to commemorate the victims of the Holocaust. In Hebrew, Holocaust Remembrance Day is called Yom Hashoah.

U.S. HOLOCAUST MEMORIAL COUNCIL
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Coming to grips with teaching the Holocaust

Mark Weitzman

Few if any events have had the impact of the Nazi Holocaust. It is not just history. Within the past year, headlines have focused on Auschwitz survivor Elie Wiesel as a winner of the Nobel Peace Prize; on the background of Kurt Waldheim, former secretary general of the United Nations and current president of Austria; on the continuing hunt for Nazi war criminals. Other recent headlines included the search for Joseph Mengele and President Reagan's visit to Bitburg.

But the Holocaust must not be limited to headlines. It must be brought into the classroom so that students can learn to analyze the hatred and bigotry that can lead to genocide. Any remembrance or teaching of the Holocaust, whether secular or religious, must aim at preventing its recurrence.

Perhaps the most important lesson of the Holocaust is to move away from the perception that it is important only to Jews.

Teaching the Holocaust is a challenge of awesome proportions. It involves basic questions regarding both humanity and God. The following guidelines were developed from our experiences and from the relevant literature. Obviously, each educational situation is unique and these suggestions should be adapted accordingly. The basic elements of the list, however, should be maintained for a balanced unit of study.

Allow ample time for students to explore and reflect upon the subject. The Holocaust impacts upon theological, historical, legal, social, psychological, ethical, philosophical, literary, artistic, medical and political issues. The Holocaust can help increase the student's knowledge of the moral and religious implications of human action in these (and other) areas.

Explore the context within which the Holocaust occurred: the rise of Hitler and Nazi ideology; the historical, racial, social and religious roots of anti-semitism. Also explore Jewish life and culture before the Holocaust to gain a sense of the living community which was destroyed. Any presentation that omits this crucial background will reinforce stereotypes of Jews as aliens, or as victims who somehow deserve punishment.

Invite survivors of the Holocaust to discuss their experiences with your students. The exchange of questions and answers will personalize the tragedy. Stalin is reputed to have said that the murder of one is a crime, but the murder of millions is just a statistic. For its lesson to be appreciated, the Holocaust has to be raised from statistics to individual tragedies.

There is another urgent reason for the participation of survivors in the class. There are those who (under the name of Holocaust "revisionists") deny that the Holocaust ever happened. Eyewitness testimony is an answer to this claim. As the generation of survivors dies out, their message takes on greater urgency and requires greater exposure.

However, not every survivor is ready to discuss his or her experiences or capable of maximizing their educational value. The best place to find a qualified survivor is through a Holocaust or Jewish institution. Discuss with its representative your students' backgrounds, familiarity with the Holocaust, grade levels and other relevant issues. If you feel it necessary, ask for the names of the schools in which the survivor has already spoken.

If it is impossible to have a survivor speak in person, explore the possibility of showing one of the videotape survivor testimonies that can often be obtained through the same local or national institutions.

Utilize resources. Numerous films and videos deal with the Holocaust, both as fiction and as documentary. Avoid films which sensationalize the topic. Wherever possible, use primary sources. Just as there is nothing more poignant than the actual accounts of those who went through the Holocaust, there is nothing more damning than the words of the Nazis themselves. Also use the numerous photographic records of the

Avoid the use of Nazi terminology, aimed at viewing the Jew object, not a person, and treat him/her as such. For example, use the Nazi term "extermination commonly associated with vern describe the mass murder of J

Include a unit on Jewish resistance, both physical and spiritual, to the Nazis. A presen of Jews only as victims conform negative stereotype. The classe services which took place in the tos and camps affirmed Jewish and self-definition. They too wer of resistance.

Do not omit non-Jewish victi the Nazis (gypsies, homosexuals careful, however, not to lose the ticularity of the Nazi genocide cl in a broad universality.

Invite liberators, American sol who were among the first to rea the concentration and death can to the classroom. Their eyewitne testimony, combined with their American background, can remo some of the aura of "foreignness often associated with the Holocau

Examine as role models the r Jews who risked their lives to sa Jews, thereby affirming their ethic and religious beliefs. Conversely, role of those who acquiesced mu be examined.

Be cautious in comparing the Holocaust to other events, such a the early 20th century mass murd of Armenians or the contemporar issue of abortion. Easy comparisc without historical reference are de meaning to both the victims and c ponents of Nazism.

Recognize the current implications of the Holocaust: Some deny ever happened; others view it as a propaganda tool; still others would like to see it forgotten. Also, now t genocide has occurred, the next s with the advent of nuclear technology, could be omnicide, th destruction of the entire world.

Explore the post-war Jewish retions to the Holocaust, focusing or political (Zionist) and religious responses. This will help to explair the background of many current events. The lessons of the Holocau are vital. As Richard Von Weizsac the president of West Germany, sa quoting a Hasidic master, "The se of redemption lies in remembranc

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Especially for kids and their families

The Mini Page

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By BETTY DEBNAM

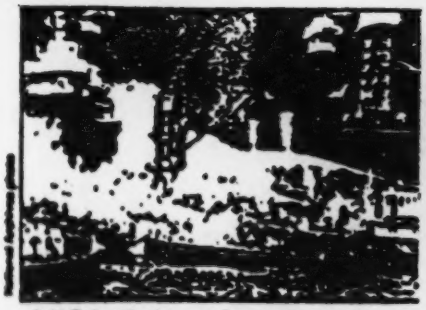
Life on the Home Front

Kids in World War II

Today: These girls are collecting aluminum cans.

Do you collect paper, glass and aluminum cans? Like most kids, you probably feel that recycling helps protect our environment and our natural resources. You want to do your part.

World War II began in 1941 and ended in 1945. Now, 50 years later, a grateful country remembers those years, the men and women who served on the home front, and those who fought and died on the front lines.



A U.S. battleship on fire during the Japanese attack.

WHERE WERE YOU ON DEC. 7, 1941?

This is a question that you might want to ask your grandparents.

Japan's surprise attack on Pearl Harbor shocked and united the country. People old enough to remember can probably tell you what they were doing on that day.

WHAT DID YOU DO IN WORLD WAR II?

This is another good question to ask older folks in your family.

Many served in the armed forces. Others worked in factories and on farms. Some were kids at the time.

Many Americans have memories of those trying times, a time when most of the country pitched in—including the kids.

Victory gardens

These kids are planting a garden in New York City. Citizens grew one-third of all the vegetables needed during the war.

Victory gardens sprang up in parking lots, vacant lots or anyplace there was an empty plot of land. Families worked to grow their own vegetables so that food could be sent overseas.

Scrap metal drives

50 years ago: Boy Scouts collect scrap metal for the war effort

Fifty years ago, back when your grandparents were growing up, kids felt strongly about recycling too. Many did their part to help the war effort by collecting scrap materials:

- rubber for tires
- iron and steel for helmets and guns
- tin cans for planes
- rags for cleaning weapons
- grease for explosives
- paper for packaging

World War II interview tips

- Do some research to find out more about the war.
- Tape the interview with your video camera or tape recorder.
- Take notes and write up your interview in a special journal.
- Ask for photos to help tell the story.

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© 1992 Universal Press Syndicate The Mini Page, by Betty Debnam, is a nationally syndicated children's feature distributed to nearly 500 newspapers by Universal Press Syndicate

If You Had Been a Kid in World War II

V Homes
(V stands for Victory)

Your family might have been awarded a V home sticker to display in a window.

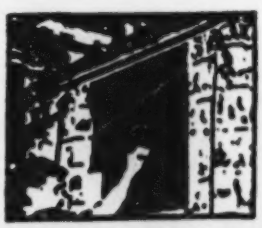
It would show that your family did its best to help out.

Below are some pictures and pointers from a poster of the ideal V home. We have explained what each tip meant.

1. This home follows the instructions of its Air Raid Warden.

Although two oceans separated us from our enemies, people took no chances.

If your father was not in service, he might have served as an air raid warden. He would make certain the blackout rules were observed.



People in some cities covered their windows with dark shades at night. During "blackouts," lights would not shine through and guide enemy planes to targets.

2. This home conserves food, clothing, transportation and health.

Families were encouraged to conserve. "Use it up, wear it out, make it do, or do without" was the slogan. You might get lessons on how to darn your socks.

3. This home salvages essential materials.

You would collect cooking grease and take it to your butcher. The fat would be used to make explosives.

4. This home refuses to spread rumors!

To fight alarming rumors, your family would be encouraged to turn to the radio and newspaper for the facts.

5. This home buys War Bonds and Stamps.

The sales of war bonds and stamps helped pay for the war.

You would save nickels and dimes to buy stamps. When you filled your book, you turned in the stamps for a bond.

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Look through your paper for things that would have been rationed in World War II.

Where did our Christmas tree custom come from? Read next week's Mini Page to find out.

Rationing

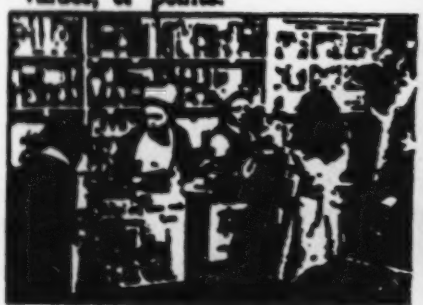
A young shopper shows his ration book when buying canned juice. Tin cans were needed for the war effort.

Many items were scarce because they were needed in the war effort or because they had to be shipped in from foreign countries.

The rationed items included gasoline, coffee, sugar, rubber, beef, cheese, butter, oils, some canned foods and leather.

Rationing was an effort to give everyone a fair share of scarce goods and to keep the prices low.

Families were issued ration books that held stamps. The stamps were worth different "values," or "points."



To understand how rationing worked, students set up make-believe stores. When buying rationed items, shoppers paid money as well as a certain number of "points."

Educational consultant: Wynell Schamel, educational specialist, National Archives, Washington, D.C.

THE PROGRESSION OF THE HOLOCAUST

Main Theme: The Holocaust did not begin with the death camps and execution squads. It developed out of long-standing historical conditions which were exploited by the Nazis.

I **Anti- Semitism** (Prejudice and discrimination against Jews, often resulting in violence)

A. Historical Anti-Semitism: based on religion and culture - This type of prejudice has been a part of Europe for over two thousand years. It is not restricted to any particular time or place.

B. Nazi (modern) Anti-Semitism: based on an erroneous idea of race - This form of prejudice considers the Jews to be an inferior race. (The Jews are <u>not</u> a racial goup at all.) This idea arose in the latter part of the 19th Century. It was later embraced by the Nazis as one of their guiding principles.

II **Stages of the Holocaust**

A. Social prejudice and unofficial discrimination against Jews pre-dated the Nazi era, but was exploited by the Nazis when they came to power. This "first step" of the Holocaust established the foundation for all that would follow.

B. German defeat in World War I created bitterness and hard times (aggravated by the onset of economic depression). The Nazis took advantage of the climate of desperation to come to power. Adolf Hitler was made Chancellor on January 30, 1933, and immediately began to dismantle Germany's democratic government.

C. Discrimination by law began shortly after the Nazis came to power. Measures such as the 1935 Nuremberg Laws forced Jews out of the mainstream of German life. These laws regulated the social, political, and economic lives of Jews. Citizenship was revoked, career paths closed, marriages broken up, and living conditions were rendered untenable.

LESSONS OF THE HOLOCAUST: FROM THE PERSPECTIVE OF THE BYSTANDERS

MAIN THEME: Bystanders have the greatest ability to influence events, therefore they have the greatest responsibility to take action.

* You have a responsibility to resist injustice, even if it is not directed against you.
* Sometimes standing up for what is right involves taking risks.
* When the bystanders unite to stand up for what is right, they cannot be stopped. When they fail to assert themselve the perpetrators usually succeed.
* You must get involved as quickly as possible. The longer you wait, the less likely you are to succeed.
* Be willing to be the first person to stand up for what is right. Be willing to do it alone. Others will see your courage and will join you.
* Apathy and indifference are killers, just as much as the perpetrators.
* Stay informed. Be aware of what is going on around you. Don't use ignorance as an excuse for inaction.

LESSONS OF THE HOLOCAUST: FROM THE PERSPECTIVE OF THE VICTIMS

MAIN THEME: The experience of the victims of the Holocaust contains valuable lessons for us today.

* Resist early and vigorously. Don't wait for things to get better.
* Resist as you can. Don't feel guilty about things outside of your control or for resistance beyond your ability.
* Organize. Coordinate your resistance efforts with others. There is strength in numbers.
* Don't give up. Don't give the enemy any easy victories.
* Survive, but don't feel guilty for surviving.
* Recover. Don't give the enemy a posthumous victory by continuing to live as a victim. The greatest victory is that the enemy failed to destroy your life.
* Work to educate people about what happened so that your experience of being a victim will not be repeated in others.

JEWISH RESISTANCE TO THE HOLOCAUST

Main Theme: Jews resisted the Holocaust. They used the methods available to them according to local situations and individual circumstances. Resistance was usually carried out against great odds.

I Types of Resistance

A. Direct: Resistance carried out against the Nazis.

B. Indirect: Activities designed to strengthen the Jewish community or individual Jews, thus thwarting the Nazi attempts at destruction

C. Both direct and indirect resistence could be carried out in an active or passive mode.

II Examples of Resistance

A. Direct/Active:

1. Jews in the French Underground and as partisan fighters in Eastern Europe
2. The Warsaw Ghetto Uprising and other ghetto revolts
3. Concentration camp revolts at Auschwitz, Sobobor, and Treblinka

B. Direct/Passive:

1. Refusing to comply with Nazi orders or directives
2. "Accidentally" making mistakes while working as forced laborers for Nazi war industries.

C. Indirect/Active:

1. Continuing Jewish education, religious and cultural life despite prohibitions
2. Help from outside Jewish aid societies
3. Smuggling supplies or information to the ghettos
4. Escape

D. Indirect/Passive: Survival

Note: Holocaust education is a continuation of resistance against the Nazis and their successors.

LESSONS OF THE HOLOCAUST: FROM THE PERSPECTIVE OF THE PERPETRATORS

MAIN THEME: Everyone has the capability of being a perpetrator. Awareness of this fact is the first step in avoiding its fulfillment.

* Diversity is good. Everyone should not have to be just like you. Diversity does not imply disunity.
* Prejudice is wrong, even if its just an attitude. A prejudiced attitude is the first step on the road to discrimination and persecution.
* Don't stereotype. Learn to look at people as individuals, not simply as members of a group.
* Develop empathy. Learn to put yourself in the other person's position. Treat others as you would want to be treated.
* Beware of propaganda. Don't allow your thoughts and attitudes to be manipulated. Don't believe something just because it is spoken, written, or is "common knowledge".
* Be your own person. Don't just go along with the group because its the easy thing to do.
* Look ahead. People were led to participate in Holocaust crimes by a series of small steps. Anticipate where your attitudes and actions are leading.
* Change if you need to. Its probably not too late.

COMMON MISCONCEPTIONS ABOUT THE HOLOCAUST

I Blaming The Victims

A. The Jews acted in a manner which somehow helped to bring on the Holocaust:

1. By being different in terms of religion and culture (Response: The Jews of Europe were a diverse group and were persecuted according to a false idea of race.)

2. Persistence of stereotypes

a) Jews as money hungry (Hitler's terminology: International Finance Jewry)

b) Jews as plotters for world domination (Ex.: "Protocols of the Elders of Zion")

c) The "Blood Libel"

B. The Jews didn't fight back and were thus unworthy of life. (Response: This is simply not true.)

II Portraying The Perpetrators as Insane or as "Monsters"

A. Hitler was responsible for the Holocaust. (Response: While Hitler must receive much of the blame, he was not alone. The Holocaust was carried out with the support of thousands of bureaucrats, engineers, soldiers, medical personnel, public officials, etc. .)

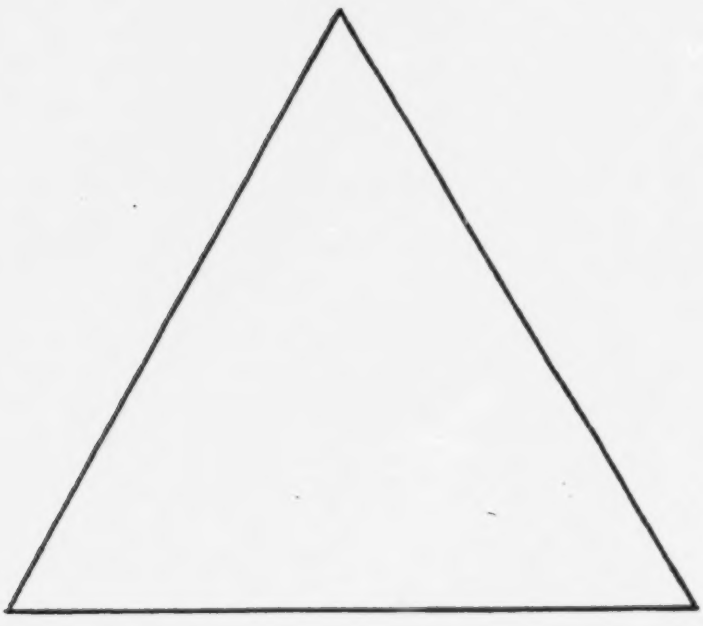
B. The perpetrators were psychopaths. (Response: Most of the perpetrators were "normal" in the other aspects of life. They were also generally above average in intelligence and education.

III Average people were helpless to stop the persecution of the Jews. (Response: Individual bystanders were often able to carry out acts of rescue. In areas where the bystander community refused to cooperate with the Nazis, the persecution of the Jews was less effective.)

IV Holocaust deniers and "Revisionist" historians are so far out of the mainstream that they should be ignored. (Response: This was the same mistake made by some in Germany in the 1920's and early 1930's.)

V The Holocaust or a similar event could never happen again. (Response #1: The precedent has been established. Anything that has happened can happen again. Response #2: The Nazis proceeded with their plans carefully and were emboldened by the relatively mild world response. The more recent examples of genocide seem to be carried out with an even greater degree of boldness.)

HOLOCAUST PARTICIPANT MODEL



	DIRECT	INDIRECT
ACTIVE		
PASSIVE		

STUDENT READING

A SURVIVOR REMEMBERS

Elie Wiesel, winner of The 1986 Nobel Peace Prize, was only fourteen years old when he was deported with his family to Auschwitz. Later he was transferred to Buchenwald. He wrote out some of his experiences in a delicate novella which he called *Night*.

...as the train stopped, we saw...flames...gushing out of a tall chimney into the black sky... We looked into the flames in the darkness. There was an abominable odor floating in the air. Suddenly, our doors opened. Some odd looking characters, dressed in striped shirts and black trousers leapt into the wagon. They held electric torches and truncheon. They began to strike out right and left shouting:

"Everybody get out. Everybody out of the wagon. Quickly." We jumped out...In front of us flames. In the air that smelled of burning flesh... We had arrived -- at Birkenau reception center for Auschwitz.

The cherished objects we had brought with us that far were left behind in the train and with them, at last, our illusions.

Every yard or so an SS man held his tommy gun trained on us. Hand-in-hand we followed the crowd..."Men to the left. Women to the right." Eight words spoken quietly, indifferently, without emotion. Eight short simple words. Yet that was the moment I was parted from my mother... For a part of a second I glimpsed my mother and my sister moving to the right. Tzipora held mother's hand. I saw them disappear into the distance; my mother was stroking my sister's fair hair as though to protect her, while I walked on with my father and the other men. And I did not know that at that place, at that moment, I was parting from my mother and Tzipora forever. I went on walking. My father held my hand..." (pp. 70-71).

Source: Wiesel, Elie *Night*, New York, Bantam Books, 1960.

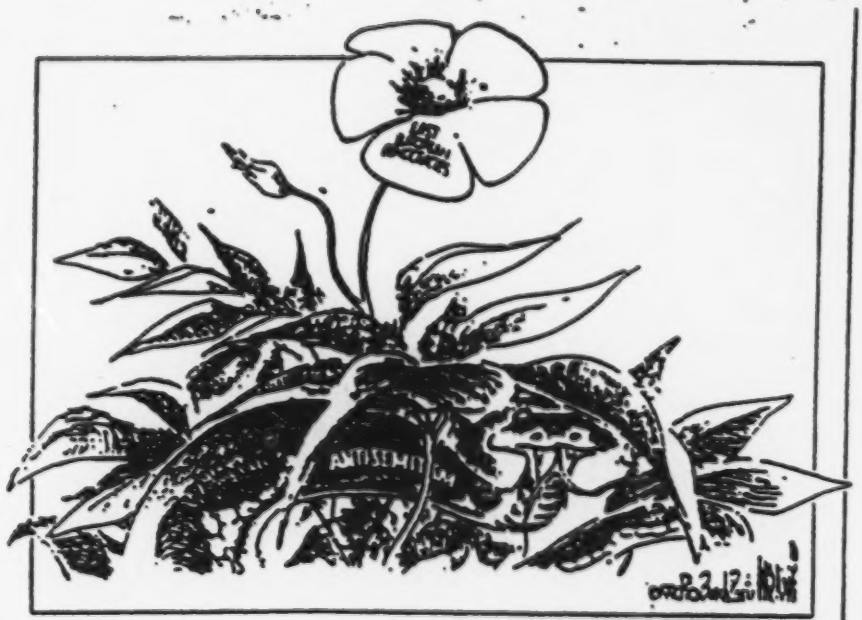
On Wiesel's *Night*

I cannot teach this book. Instead,
I drop copies on their desks,
like bombs on sleeping towns,
and let them read. So do I, again.
The stench rises from the page
and chokes my throat.
The ghosts of burning babies
haunt my eyes.
And that bouncing baton,
that pointer of Death,
stabs me in the heart
as it sends his mother
to the blackening sky.
Nothing is destroyed
the laws of science say,
only changed.
The millions transformed into
precious smoke ride the wind
to fill our lungs and hearts
with their cries.

No, I cannot teach this book.
I simply want the words
to burn their comfortable souls
and leave them scarred for life.

Thomas E. Thorton
East Greenbrush, New York

February 1990 87 Eng. Journal



Wright, The Palm Beach Post

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Return to the Town Beyond the Wall

by
Elie Wiesel

SOURCE: Elie Wiesel, "Return to the Town Beyond the Wall," *Across Time and Space*, ed. Martha Marenof (Detroit: Dot Publications, 1968), pp. 210–17. Reprinted with permission from Elie Wiesel.

Do not ask me why, after an absence of more than 20 years, and after having roamed to the far corners of the earth in search of new gods, and forgetfulness too, I decided one day to go home to the town of my birth where I had grown up, where I had learned and lost everything. Why this decision and why so late? Do not ask me. I do not know.

Certainly I harbored no illusions. I knew that no one awaited me there; that I would not rediscover the landscape of my childhood, neither its sacred fire nor its ashes. I would be treated as an intruder, if not as a phantom, by the strangers living in my home.

Was it this void which attracted me? The nothingness? Was I obeying an urge which every human being must feel once — a desire to return to earth for a brief instant to see how others are affected by one's death? Again, do not ask me whether these were the reasons. I do not know.

Do not ask me either what I had hoped to do or accomplish there. Perhaps to question the dead or to humiliate the living. Or, maybe, simply to return to one of the many deserted synagogues to pray, to blaspheme or to weep. And then to go away, once or for all, my heart lighter or heavier; it would make no difference.

I knew that this pilgrimage meant the closing of a chapter and the beginning of a new one, without knowing what it might be. I knew that I yearned feverishly to retrace my footsteps once again over the road that led to exile, to give a human and intelligible ending to our story which it had not yet achieved. "Did you think, brave citizens of Sighet, that none of us would ever return? Well, look, here I am." I intended to counterpose to my forced departure my return, freely chosen.

However, during all those years I did not dare take the journey. I feared deception; I would suffer too much or not enough. I would remember too much or not enough. Everything or nothing. Moreover, God alone possesses the power and perhaps the right to close chapters and to give meaning to human experience. And as for man, he can never return to the same place; someone else returns. In my case, it would be someone who did not even resemble the young, innocent, credulous boy I had been on that day of the final departure toward the clouds, toward the silence, toward the night.

I looked around Sighet like a wanderer in a lost city, and understood nothing. The town seemed to me bewitched, strangely familiar, yet inconceivably alien.

I recognized the stones but not the faces; I rediscovered the buildings, the sidewalks, the chimneys, but not the inhabitants. In the street, pedestrians passed me without noticing me. The young engineer who lives in my home did not know who I was. I did not tell him because I did not want to hear him say, "I am sorry."

With a lump in my throat and my brain on fire, I relived the nightmare. It was worse than the day of our departure 20 years ago. I had

become a stranger in my town, a stranger in my home, a stranger in other people's dreams.

In 1945, after the liberation of the death camps, I would have returned as an avenger. Now neither anger nor hatred remained, not even a thirst for justice. I felt myself alone and defeated; this town without Jews, whose present was unrelated to its past, was no longer mine.

For a day and a night I roamed the streets, a shadow in search of shadows, seeking a familiar sound — a Hasidic nigun (melody) — emanating from one of the abandoned synagogues, a nostalgic lamentation from the home of my dead grandmother. I heard only the sound of my own steps on the pavement without realizing that they were mine.

I wandered like a displaced beggar around certain homes of which I harbored childhood memories. People came out and went away, unaware of my presence, and nobody asked me what I wanted. The living in the city had expelled the dead. For them I was another dead man among many others, another Jew betrayed by his own memories.

I had expected to spend several days in Sighet, a week perhaps, in order to see whether something of the extinguished lights had remained behind us after our expulsion. As I remembered it, my town had been a big city, a universe in itself, with many treasures and mysteries. It would surely take me a week, at least, to recapture its history, even if limited to its Jewish aspect several centuries old.

But at the end of 24-hours I found the place had become unbearable. I had to flee. I was suffocating in this town which, for the second time in less than one generation had repudiated its Jews. Me!

As the first time, I left it carrying nothing, taking away nothing, not even memories. On the contrary, I left something behind, an object of no particular value which I found hidden underground. Only that! A watch!

Like every Jewish child, I had received, on the occasion of my Bar Mitzvah, a beautiful gold watch. Like all the Jewish children in occupied Europe, I had been unable to keep my gift for more than a short time. I had to throw it away the day my native town thrust from the shelter of her walls her Jews, all her Jews, the infants and aged, the fathers and sons, the poor and rich, madmen and poets, merchants and dreamers, and sent them all to places beyond vision and redemption, to unknown kingdoms of fire and smoke and silent prayers.

That day, in the early hours of the morning, after a sleepless night, the ghetto was transformed into a cemetery and its inhabitants into grave diggers.We consigned to the earth the last remnants of our fortunes, amassed foolishly through the course of several generations at the price of toil and tears.

My father was busy hiding his foreign currencies which, ironically, he kept for emergencies such as these. Farther away, my mother buried the jewels she inherited from her mother and which she wore only on the Sabbath and during festivities. My elder sisters, like mute slaves, dug holes near the barn. Tzipora, my little sister, tried painfully to follow suit; she hid her toys to save them from falling into the hands of enemies. As for me, I had only my watch which I buried in a deep dark hole, three steps from the fence, under a tree which I believed to be immense and friendly.

All of us in the ghetto worked for hours on end, for we naively hoped then to return one day and find our treasures; the earth, generously, would give them back to us. She would safeguard them for us until the days of punishment were over. We could not foretell that that very night, with the sealed wagons still in the station, our good neighbors would descend like famished vultures on the empty house of the ghetto, upturning stone and soil. There was bounty for all ages, all professions, all tastes.

And now, in the blackest night, standing alone outside our garden, my very first gift took hold of my memory. An irresistible urge

FOL 6

seized me — to see whether it was still there. Who could tell? The law of chance was against it, but then all laws were abolished in the Holocaust. Deep in my heart I was sure that I would find nothing, but I had to try. At that moment I did not think of my father's money nor of my mother's jewels. My gold watch alone occupied my thoughts like an obsession.

Despite darkness I easily found my way into the garden. Once inside, my old sense of orientation came back to me. The barn, the fence, the tree. Nothing had changed. On my left lay the home of the Selotener Rebbe. Only he had changed, changed into a bush that had burned and been consumed. I wonder what he had hidden the day of his departure. His tephilin, his talith, his Torah which he had inherited from a celebrated rabbi? Questions without answers!

Where was my watch? Here. Three short steps to the right. I recognized the spot. I fell to my knees. But what would I dig with? In the barn there was a spade and the gate was never locked. Go and get it? Too dangerous. A false move would awaken those sleeping in my house. They would mistake me for a thief; I could be jailed, beaten, killed perhaps. Too bad, I would have to do without the spade. I would dig with my hands, with my fingernails.

The soil was firm, covered with frost. It resisted my efforts, as if determined to safeguard its secret. But I did not lose courage. I would battle it until the end of time if need be.

Feeling neither cold nor fatigue, my hands worked feverishly with fury; they progressed inch by inch, and I let them disappear beneath the soil with a kind of peculiar detachment as if they were no part of me. My whole being concentrated in my eyes. The hole grew wider, deeper, I quickened the pace. Flattened, my forehead touched the soil. More? More! Faster? Faster! Five minutes elapsed. Or ten. Or fifteen. This night lay outside of time's bounds. I had the strange feeling of waiting for time to emerge from underground and give me back the frontiers between past and present and future. Then suddenly....

A shudder seized me. With the tips of my fingers I felt a metal object. Gently, with extreme care, I lifted out of the hole a small box and held it in the palm of my hand: the last relic of all I had loved and held dear. A last warning voice admonished me. Do not open it. Why face emptiness?

But it was too late to turn back. I felt the need of certainty whatever that certainty might prove to be. With a small effort the box was open. A quick glance inside and I had to stifle an outcry of surprise, of sadness too: my Bar Mitzvah watch was there. Quickly I lit a match.

Was this my gift? This ugly repugnant object? Covered with filth and worms and rust, the gold watch was unrecognizable. For a while I stood there motionless, looking at it; and then a profound compassion for my first gift overwhelmed me. It, too, has suffered the cruelty of man toward man; it, too, had survived the Holocaust. I had the urge to pick it up, to hold it to my lips, to embrace it, to console it, as though it were alive and ill, an unfortunate friend who had returned from distant lands and needed understanding, tenderness and peace; more than anything, peace.

I touched it and caressed it endlessly, feeling toward it nothing but pity, nothing but gratitude, for unlike people, it had remained faithful to me. Men whom I had believed to be immortal had disappeared in the wind and the flames; my teachers, my idols, my friends, all had abandoned me. Not my watch. I wished to talk to it, to tell it of my adventures and listen in turn to its own tale; what had happened here while I was away.

But not then. Not there. At another time, in another place. In Paris, in Jerusalem, in New York. Before that I would entrust it to the best jeweler or watchmaker in the world; my Bar Mitzvah gift would reclaim its beauty of yesteryear, its glory, its youth.

It grew late.The sun began to rise over the mountain. I had to leave. The occupants of my home would soon be getting up. They should not find me there. I put the dirt-covered object in my pocket and let myself out of the garden into the courtyard. A dog barked, but for a second only. It understood that I was not a thief; anything but a thief.

I opened the gate and was already in the street when violent regret seized me. I suddenly realized that I had committed an error which, if not repaired immediately, would haunt me for the rest of my life

After a brief hesitation, I retraced my steps, crossed the courtyard, the garden, and kneeled again beneath the tree. I took my watch and placed it once again in the box; I closed the box and once again, with my hands trembling, I interred my first gift at the bottom of a hole of eternal darkness. Then I arranged the soil so that no one would recognize the traces of one who had come here to search for the purity and the joy of his childhood. My heart beating rapidly, I exited to the street.

Later I tried to understand what I had done and why I had done it. I found no explanation.

Now, in retelling the tale, I think perhaps it was an urge to leave in my house a reflection of our presence, unknown to those who succeeded us there. Perhaps I also wanted to assign my watch the role and the authority of a guardian. Who knows, perhaps one day a child might play in the garden and find a dirty metal box and, in that manner, learn that once upon a time there were Jews in Sighet.

The sun had already risen and I walked the streets once more. It seemed to me that far away I heard the sad chanting of children studying the Talmud and the joyous and heartbreaking prayers of Hasidim, thanking God for having given them another day to live and work and praise His creation. However, within the depths of their voices I perceived the ticking of my buried gold watch, the first gift which a Jewish boy receives when celebrating his entry in the bosom of the chosen people.

Sighet, for me, is no longer a city. It is the face of that watch.

Teacher Guide to Return to the Town Beyond the Wall

1. Objectives
   a. The student will learn about Nobel Peace Prize winner, Elie Wiesel, who is considered as the voice of the survivors.
   b. The student will understand the meaning of the total destruction of European Jewry.
   c. The student will think about his or her values and "gifts" of deep meaning: home, family, friends, health, and other "gifts."

2. Discussion Questions
   a. Why did Elie Wiesel return to his home town after 20 years?
   b. Why did Wiesel hesitate so long before his return? What was he afraid of?
   c. In what way did the town remain the same, and in what way was it different?
   d. Why does the writer say, "...the present in the town was unrelated to its past"?
   e. What was the symbol of the wall? What is the meaning of the name of this story?
   f. What did the neighbors do when the Jews were driven out of the town?
   g. Explain the meaning of the statement, "I had the strange feeling of waiting for time to emerge from underground and give me back the frontier between past and present and future."
   h. What was the symbol of the watch, and why did Wiesel say that the watch "survives"?
   i. Why did the author decide to bury his precious watch again and return it to its hiding place? Would you have done the same?
   j. Explain the statement, "Sighet, for me, is no longer a city, it is the face of that watch."
   k. Was the heart of the writer lighter or heavier because of his experience? How would *you* feel?
   l. Do you know other writers who wrote about returning home after many years of suffering and wondering? Do you think that a person could find the lost years of youth?

3. Follow-up Activities
   a. Have the students write a composition, poem, or paint a picture about an item in their lives that has a special story, a special meaning beyond time and space.
   b. Have the students role play an interview with the author, Elie Wiesel.
   c. Have the students write a letter to Elie Wiesel at the following address: Professor Elie Wiesel, Boston University, 745 Commonwealth Avenue, Boston, MA 02215
   d. Ask a survivor to come and tell about his or her experience of separation from home and family.
   e. See the film *Sighet, Sighet* (27 minutes), written and narrated by Wiesel, which tells about his home town.

Simon Wiesenthal Center

9760 West Pico Blvd.
Los Angeles, CA 90035
310-553-093.

TIMELINE

1933

January 30	Adolf Hitler appointed Chancellor of Germany
March 22	Dachau concentration camp opens
April 1	Boycott of Jewish shops and businesses
April 7	Laws for Reestablishment of the Civil Service barred Jews from holding civil service, university and state positions
April 26	Gestapo established
May 10	Public burnings of books written by Jews, political dissidents, and others not approved by the state
July 14	Law stripping East European Jewish immigrants of German citizenship

1934

August 2	Hitler proclaims himself Fuehrer and Reich Chancellor. Armed forces must now swear allegiance to him

1935

May 31	Jews barred from serving in the German armed forces
September 15	"Nuremberg Laws": anti-Jewish racial laws enacted Jews no longer considered German citizens; Jews could not marry Aryans; nor could they fly the German flag
November 15	Germany defines a "Jew": anyone with three Jewish grandparents; someone with two Jewish grandparents who identifies as a Jew.

1936

March 3	Jewish doctors barred from practicing medicine in German institutions
March 7	Germans march into the Rhineland, previously demilitarized by the Versailles Treaty
June 17	Himmler appointed the Chief of German Police
October 25	Hitler and Mussolini form Rome-Berlin Axis

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1937

July 15	Buchenwald concentration camp opens

1938

March 13	Anschluss (incorporation of Austria): all antisemitic decrees immediately applied in Austria
April 26	Mandatory registration of all property held by Jews inside the Reich
August 1	Adolf Eichmann establishes the Office of Jewish Emigration in Vienna to increase the pace of forced emigration
September 30	Munich Conference: England and France agree to German occupation of the Sudetenland, previously western Czechoslovakia
October 5	Following request by Swiss authorities, Germans mark all Jews' passports with a large letter "J" to restrict Jews from immigrating to Switzerland
October 28	17,000 Polish Jews living in Germany expelled. Poles refused to admit them; 8,000 are stranded in the frontier village of Zbaszyn
November 9-10	Kristallnacht (Night of Broken Glass): anti-Jewish pogrom in Germany, Austria, and the Sudetenland; 200 synagogues destroyed; 7,500 Jewish shops looted; 30,000 male Jews sent to concentration camps (Dachau, Buchenwald, Sachsenhausen)
November 12	Decree forcing all Jews to transfer retail businesses to Aryan hands
November 15	All Jewish pupils expelled from German schools
December 12	One billion Mark fine levied against German Jews for the destruction of property during Kristallnacht

1939

January 30	Hitler in Reichstag speech: if war erupts it will mean the Vernichtung (extermination) of European Jews
March 15	Germans occupy Czechoslovakia
August 23	Molotov-Ribbentrop Pact signed: non-aggression pact between Russia and Germany
September 1	Beginning of World War II: Germany invades Poland
September 21	Heydrich issues directives to establish ghettos in German-occupied Poland
October 28	First Polish ghetto established in Piotrkow
November 23	Jews in German-occupied Poland forced to wear an arm band or star

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1940

April 9	Germans occupy Denmark and southern Norway
May 7	Lodz ghetto sealed: 165,000 people in 1.6 square miles
May 10	Germany invades Holland, Belgium, Luxembourg, and France
May 20	Concentration camps established at Auschwitz
June 22	France surrenders
August 8	Battle of Britain begins
September 27	Rome-Berlin-Tokyo Axis
November 15	Warsaw ghetto sealed: ultimately contained 500,000 people

1941

January 21-26	Anti-Jewish riots in Rumania, hundreds of Jews butchered
March	Adolf Eichmann appointed head of Gestapo department for Jewish affairs
April 6	Germany attacks Yugoslavia and Greece, occupation follows
June 22	Germany invades the Soviet Union
July 31	Heydrich appointed by Goering to implement the "Final Solution"
September 28-29	34,000 Jews massacred at Babi Yar outside Kiev
October	Establishment of Auschwitz II (Birkenau) for the extermination of Jews; Gypsies, Poles, Russians, and others were also murdered at the camp
December 7	Japanese attack Pearl Harbor
December 8	Chelmno (Kulmhof) extermination camp begins operations: 340,000 Jews, 20,000 Poles and Czechs murdered by April 1943

1942

January 20	Wannsee Conference in Berlin: Heydrich outlines plan to murder Europe's Jews
March 17	Extermination begins in Belzec; by end of 1942 600,000 Jews murdered
May	Extermination by gas begins in Sobibor killing center; by October 1943, 250,000 Jews murdered
June	Jewish partisan unit established in the forests of Byelorussia and the Baltic States
Summer	Deportation of Jews to killing centers from Belgium, Croatia, France, Holland, and Poland; armed resistance by Jews in ghettos of Kletzk, Kremenets, Lachwa, Mir, Tuchin, Weisweiz

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Winter	Deportation of Jews from Germany, Greece and Norway to killing centers; Jewish partisan movement organized in forests near Lublin

1943

January	German 6th Army surrenders at Stalingrad
March	Liquidation of Cracow Ghetto
April	Warsaw Ghetto revolt begins as Germans attempt to liquidate 70,000 inhabitants; Jewish underground fights Nazis until early June
June	Himmler orders the liquidation of all ghettos in Poland and the Soviet Union
Summer	Armed resistance by Jews in Czestochowa, Lvov, Bedzin, Bialystok and Tarnow ghettos
Fall	Liquidation of large ghettos in Minsk, Vilna and Riga
October 14	Armed revolt in Sobibor extermination camp

1944

March 19	Germany occupies Hungary
May 15	Nazis begin deporting Hungarian Jews; by June 27 380,000 sent to Auschwitz
June 6	Allied invasion at Normandy
Spring/Summer	Red Army repels Nazi forces
July 20	Group of German officers attempt to assassinate Hitler
July 24	Russians liberate Majdanek killing center
October 7	Revolt by inmates at Auschwitz; one crematorium blown up
November	Last Jews deported from Theresienstadt to Auschwitz
November 8	Beginning of death march of approximately 40,000 Jews from Budapest to Austria

1945

January 17	Evacuation of Auschwitz; beginning of death march
January 25	Beginning of death march for inmates of Stutthof
April 6-10	Death march of inmates of Buchenwald
April 30	Hitler commits suicide
May 8	Germany surrenders; end of Third Reich

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BOOKS

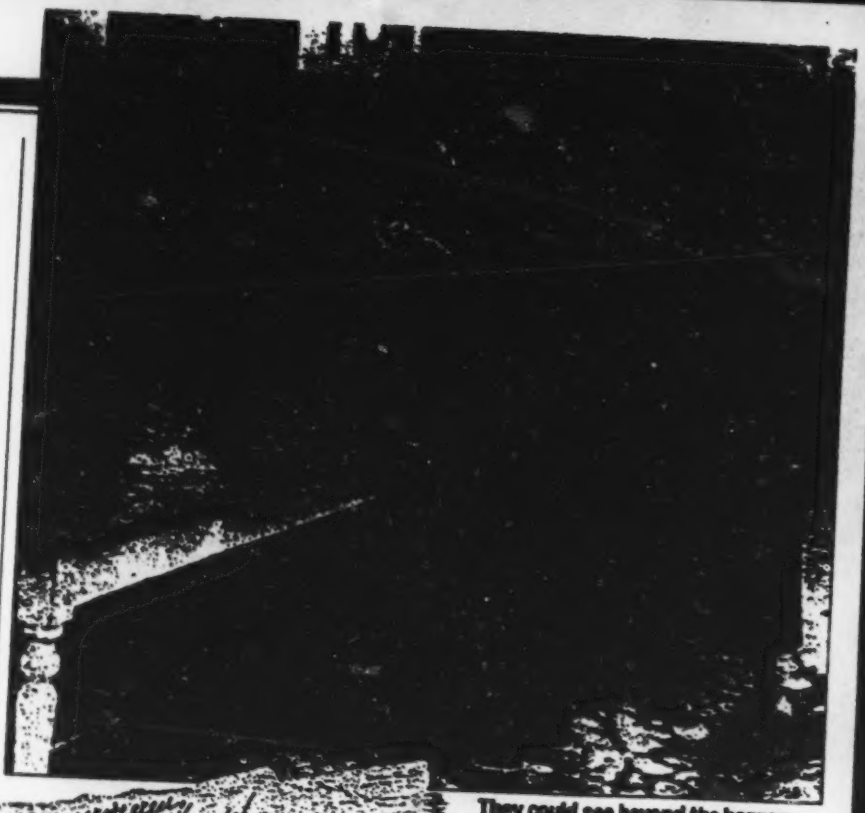
Hope From Recipes of Resistance

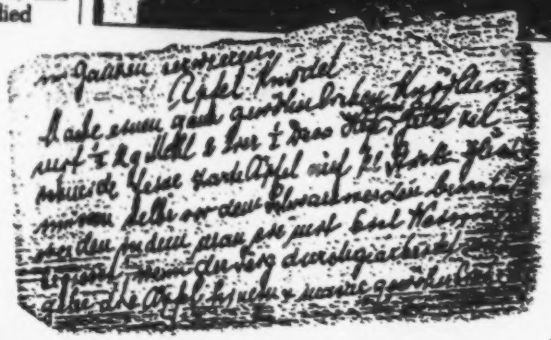
In Nazi camps, women dreamed of cooking

By Laura Shapiro

ONE DAY IN 1969, ANNY STERN, A 62-year-old woman living in Manhattan, received a phone call that made her tremble; years later, she still grew teary remembering it. "I have a package for you from your mother," the caller said. Stern's mother, Mina Pächter, had been dead for 25 years—she died in Terezín, a Czechoslovakian concentration camp. But Stern learned that shortly before her mother's death, she had entrusted a package to a friend, hoping he might be able to get it to Stern. Now, after all this time and many intermediaries, the gift had arrived. Stern opened the package but couldn't bear to examine the contents; she put it away for nearly a decade. Finally she took up the parcel once more and lifted out some letters and poems that had been written by her mother, and a crumbling, hand-sewn copybook. On every page, recipes had been scribbled—"Plum Strudel," "Breast of Goose," "Torte (Very Good)"—82 of them. Hungry, sick and brutalized, Pächter and the women around her had created a cookbook.

In Memory's Kitchen: A Legacy from the Women of Terezín, edited by Cara De Silva, with translations by Bianca Steiner Brown *(110 pages. Jason Aronson. $25),* is being published as a Holocaust document, of course, not as a guide to making strudels and tortes. Yet surely a guide was just what these women wanted to produce. Life in the kitchen—the skills they amassed, the flavors they knew so well, the passion for family that kept them stirring and kneading and tasting day after day—was much of what they owned, and the heart of what they had to give. By the time they scrawled these recipes, such dishes were dreams. But to write them down was to insist on a real-world future, to insist that their daughters would receive their inheritance. The manuscript they labeled simply *Kochbuch* was a powerful symbol of their resistance to annihilation.





They could see beyond the horror: *Women in Terezín at work (above), directions for making apple dumplings from the 'Kochbuch'*

The women of Terezín were not the only camp inmates who collected recipes for apple dumplings and asparagus salad even while they lived on potato peels. Talk of food went on endlessly in the camps, writes De Silva, a culinary historian, in the introduction to "In Memory's Kitchen." Her research turned up several other cookbooks, including one from Ravensbrück made up of children's fantasy recipes. Malka Zimmet, a prisoner in Lenzing, couldn't get hold of much paper, so she wrote on Reich leaflets, filling in the space around Hitler's picture with recipes for spinach roulade and stuffed cabbage. "If we had had paper at Auschwitz, we would have written recipes down there, too," survivor Sabina Margulies told De Silva. "We would have had a cookbook of thousands of pages."

Mina Pächter was sent to Terezín in 1942, when she was 70 years old. Three years earlier Anny Stern had fled to Palestine, begging her mother to come with her. Pächter refused; she was sure that the Nazis would not harm the elderly. Her sharp-eyed poems about life in the barracks—the women quarreling over a few centimeters of space, the sisters whose love of cooking was "platonic," for they had no food—are included in "In Memory's Kitchen," translated by her grandson David Stern. She died on Yom Kippur 1944.

Pächter's chocolate cake is cooling on my kitchen counter as I write. She titled the recipe just that—"Pächter Torte"—so perhaps she was famous for it. Like most of the recipes, this one is written in such abbreviated fashion that few Americans today could cook from it. But the translator, Brown, herself a survivor of Terezín, has put some of them into usable form (she is a former editor at Gourmet). Her versions are not in the book, but she shared them with me. Mixing the butter and sugar in my own kitchen, adding the chocolate and then a bit of strong coffee and lemon peel, tasting the batter, were acts of remembrance. The women who re-created recipes in the face of death deserve to be honored for more than their deaths; their lives have a claim on us, too. Pächter Torte is dense and chocolatey, but it's not sweet: you can taste the tang of the lemon. In that flavor, there is a monument to the women of Terezín, who saw beyond indescribable horror and sent the food of their hearts to nourish ours. ■

FROM TOP: FIVO—U.S. HOLOCAUST MEMORIAL MUSEUM, D.C., NO CREDIT

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Oskar Schindler,

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After Germany invaded Poland on September 1, 1939, Schindler seized the opportunity the war offered speculators and profiteers and followed the occupying German forces to Cracow. In Zabłócie, on the city's outskirts, Schindler took over a failing enamelware business and renamed it *Deutsche Emailwaren Fabrik* (German Enamelware Factory), known as "D.E.F." to the Germans and "Emalia" to the Poles. Schindler secretly raised the capital for the enterprise from a number of local Jewish businessmen.

Schindler's factory, which produced mess kits and field kitchenware for the German army, prospered. He exploited cheap Jewish labor who were drawn, after March 1941, from the Cracow ghetto. Schindler also rigged lucrative army contracts by cutting deals with key officials from the German Armaments Inspectorate. He cultivated his business contacts at lavish dinner parties he attended with beautiful women friends. He also offered them "gifts" of liquor, jewelry, furniture, and luxury food items purchased on the black market.

As Emalia thrived, Schindler's Jewish workforce increased, from 190 in 1941, to 550 in 1942, 900 in 1943, and 1,000 in 1944. After the Germans destroyed the Cracow ghetto in March 1943, the Nazis transferred several thousand remaining Jews to the nearby Płaszów forced labor camp. To secure his workforce, Schindler used his official German connections to convert his factory into a subcamp of Płaszów, complete with barracks, barbed wire, and guards' quarters. His workers were thus spared the horrors of Płaszów and the brutal sadism of SS commandant Amon Leopold Göth.

Photo: Main War Crimes Commission, Warsaw, Poland

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Photo: Leopold Pfefferberg-Page Collection, United States Holocaust Research Institute Photo Archive

In late summer 1944, as the Soviet army advanced toward Cracow, the German High Command ordered Schindler to disband Emalia. Most of his workers were taken back to Płaszów, and many were soon deported to other camps in the west. In October 1944, Schindler was allowed to relocate his factory, now a munitions plant, to Brünnlitz, near his hometown. Through bribes and favors, he persuaded German officials to let him take Jewish workers from Płaszów. He prepared a list — "Schindler's list" — of over 1,000 names, which he submitted to the Płaszów authorities. In the camp, prisoners tried with pleas and bribes to get their names added to the official typed orders.

Spending his war profits to bribe Göth and others, Schindler transferred over a thousand Jewish workers from Płaszów. Many were too old, young, or weak to be chosen as productive workers and would have been killed if left behind. In October 1944, about 800 men and 300 women left Płaszów, a week apart, and after both transports had been mistakenly shunted to Gross Rosen and Auschwitz-Birkenau concentration camps, they finally arrived at Brünnlitz. Schindler had intervened in both instances to obtain the workers' release. Brünnlitz was a bogus armaments factory, for it produced no properly calibrated shells or rocke casings, a deliberate act of sabotage on Schindler's part.

Schindler also rescued about one hundred Jewish men and women from Goleszów concentration camp, who lay trapped and partly frozen in

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two sealed train cars stranded near Brünnlitz. Schindler's wife Emilie, who had rejoined her husband at his new factory, devoted herself to nursing some of these prisoners back to life. Those who died were buried with Jewish rites.

At war's end, the Schindlers prepared to escape to the west. Before Schindler left, accompanied by a protective escort of Jewish survivors and disguised as a Jewish prisoner, he was presented with a gift: a gold ring inscribed with the Talmudic verse: "Whoever saves a single life saves the world entire."

"Schindler's Jews" as they became known, were obviously grateful, even more so after they learned how exceptional their rescue had been. Many attested to Schindler's humane treatment, at personal risk to himself, in providing the best food and medical care available and making possible Jewish religious observances. In 1962 the Israeli Holocaust Remembrance Authority, Yad Vashem, named Schindler "Righteous Among the Nations."

In his final years, the impoverished Schindler lived in a small apartment in Frankfurt. He was supported by a small pension and funds from some of his survivor friends. In October 1974, Schindler died at the age of 66. He was buried at the Catholic cemetery in Jerusalem, as he had wished. Many of "Schindler's Jews" and their children were present.

In a 1964 interview outside his Frankfurt apartment, Schindler explained why he assisted Jews in Cracow: "The persecution of Jews in occupied Poland meant that we could see horror emerging gradually in many ways. In 1939 they were forced to wear Jewish stars, and people were herded and shut up into ghettos. Then, in the years '41 and '42 there was plenty of public evidence of pure sadism. With people behaving like pigs I felt the Jews were being destroyed. I had to help them. There was no choice."

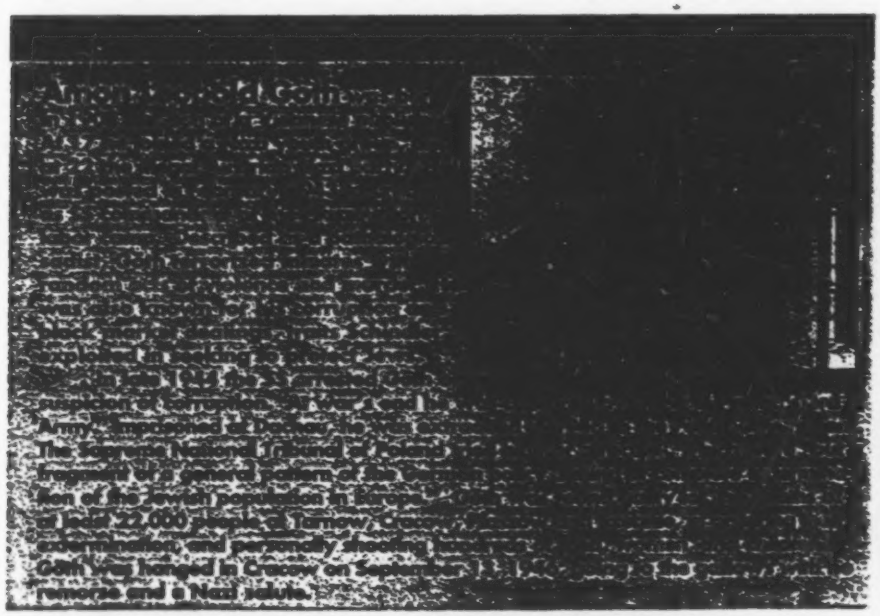

Photo: Leopold Pfefferberg-Page Collection, United States Holocaust Research Institute Photo Archive

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UNITED STATES
HOLOCAUST MEMORIAL MUSEUM

NEWS RELEASE

FOR IMMEDIATE RELEASE Contact: CONTACT: Scott Swenson
202-488-0442

ONE SURVIVOR REMEMBERS HONORED WITH OSCAR BEST SHORT DOCUMENTARY

WASHINGTON — The Motion Picture Association of America, recognizing excellence in film, bestowed its highest honor, an Oscar, on *One Survivor Remembers: The Gerda Weismann Klein Story*, a documentary jointly produced by Home Box Office and The United States Holocaust Memorial Museum. Michael Berenbaum, Director of the United States Holocaust Research Institute, and Raye Farr, Director of the Museum's Steven Spielberg Film & Video Archive won Oscars for their roles as co-producers of the program.

The Oscar is for "Best Short Documentary" and along with Berenbaum and Farr, Sheila Nevins, Senior Producer, and Kary Antholis, Producer, both from Home Box Office, won Oscars. Kary Antholis and Gerda Klein accepted the Oscars as part of the nationally televised broadcast and Ms. Klein's acceptance speech provided one of the true highlights of the evening as she recounted her liberation from a concentration camp and dedicated her Oscar to the millions who weren't as fortunate as she was to survive the Holocaust.

One Survivor Remembers also won an Emmy and a Cable Ace Award during this award season.

"We are proud of the awards, and prouder still of our role, together with HBO, in bringing the Gerda Weismann Klein story to the American people and the world. We have taken an element of the Museum and made it available to those who cannot enter its sacred portals," Berenbaum said.

One Survivor Remembers is a story of liberation told through the memories of Holocaust survivor **Gerda Weissmann Klein**, who was interviewed for both this film and the Museum's film, *Testimony*, by Sandra Wentworth Bradley. Her story conveys a sense of the creeping terror and devastating tragedy experienced by the millions who suffered at the hands of the Nazi regime.

Home Box Office originally aired the program in May of 1995 and held a special world premiere for 500 invited guests at the United State Holocaust Memorial Museum in late April. The program is available on video tape at the Museum Shop.

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The Purple Cow

by Gelett Burgess

I never saw a Purple Cow,
I never hope to see one;
But I can tell you, anyhow,
I'd rather see than be one.

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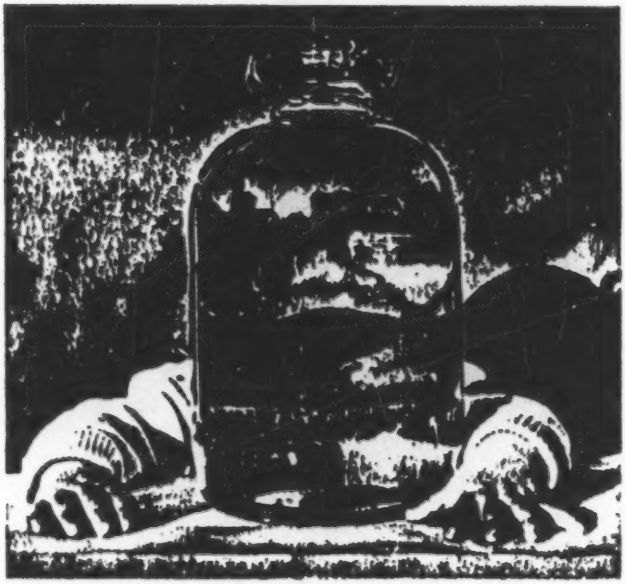

The Fan Club

by Rona Maynard

IT WAS Monday again. It was Monday and the day was damp and cold. Rain splattered the cover of Algebra I as Laura heaved her books higher on her arm and sighed. School was such a bore.

School. It loomed before her now, massive and dark against the sky. In a few minutes, she would have to face them again —Diane Goddard with her sleek blond hair and Terri Pierce in her candy-pink sweater. And Carol and Steve and Bill and Nancy.... There were so many of them, and they were so exclusive as they stood in their tight little groups laughing and joking.

Why were they so cold and unkind? Was it because her stringy hair hung in her eyes instead of flowing back in silky smoothness? Was it because she wrote poetry in algebra class and got A's in Latin without really trying? Shivering, Laura remembered how they would sit at the back of English class, passing notes and whispering. She thought of their identical gilded chains, their leather belts and pouches, their hostile stares as they passed her in the corridors. But she didn't care. They were clods, the whole lot of them.

She shoved her way through the door and there they were. They thronged the hall, streamed in and out of doors, clustered under red and yellow posters advertising the latest dance. Smooth sweaters, tapered slacks, pea-green raincoats.... They

were all alike, all the same. And in the center of the group, as usual, Diane Goddard was saying, "It'll be a riot! I just can't wait to see her face when she finds out."

Laura flushed painfully. Were they talking about her?

"What a scream! Can't wait to hear what she says!"

Silently she hurried past and submerged herself in the stream of students heading for the lockers. It was then that she saw Rachel Horton—alone as always, her too-long skirt billowing over the heavy columns of her legs, her freckled face ringed with shapeless black curls. She called herself Horton, but everyone knew her father as Jacob Hortensky, the tailor. He ran that greasy little shop where you could always smell the cooked cabbage from the back rooms where the family lived.

"Oh, Laura!" Rachel was calling her. Laura turned, startled.

"Hi, Rachel."

"Laura, did you watch 'World of Nature' last night? On Channel 11?"

"No—no, I didn't."Laura hesitated. "I almost never watch that kind of program."

"Well, gee, you missed something—last night, I mean. It was a real good show. Laura, it showed this fly being born!" Rachel was smiling now; she waved her hands as she talked.

"First the feelers and then the wings. And they're sort of wet at first, the wings are. Gosh, it was a good show."

"I bet it was." Laura tried to sound interested. She turned to go, but Rachel still stood there, her mouth half open, her pale, moonlike face strangely urgent. It was as if an invisible hand tugged at Laura's sleeve.

"And, Laura," Rachel continued, "that was an awful good poem you read yesterday in English."

Laura remembered how Terri and Diane had laughed and whispered. "You really think so? Well, thanks, Rachel. I mean, not too many people care about poetry."

"Yours was real nice though. I wish I could write like you. I always like those things you write."

Laura blushed. "I'm glad you do."

"Laura, can you come over sometime after school? Tomorrow maybe? It's not very far, and you can stay for dinner. I told my parents all about you!"

Laura thought of the narrow, dirty street and the tattered awning in front of the tailor shop. An awful district, the kids

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said. But she couldn't let that matter. "OK," she said. And then, faking enthusiasm, "I'd be glad to come."

She turned into the algebra room, sniffing at the smell of chalk and dusty erasers. In the back row she saw the group laughing and joking and whispering.

"What a panic!"

"Here, you make the first one . . . ."

Diane and Terri had their heads together over a lot of little cards. You could see they were cooking up something.

Fumbling through the pages of her book, she tried to memorize the theorems she hadn't looked at the night before. But the laughter at the back of the room rang in her ears. And the smiles—the heartless smiles . . . .

A bell buzzed in the corridors; students scrambled to their places. "We will now have the national anthem," said the voice on the loudspeaker. Laura shifted her weight from one foot to the other. It was so false, so pointless. How could they sing of the land of the free when there was still prejudice and discrimination . . . . Smothered laughter behind her. Were they all looking at her?

And then it was over. Slumping in her seat, she shuffled through last week's half-finished homework papers and scribbled flowers in the margins.

"Now this one is just a direct application of Theorem 7 . . . ."

The voice was hollow, distant, an echo beyond the sound of rustling papers and hushed whispers. Laura sketched a guitar on the cover of her notebook. Someday she would live in the Village and there would be no more algebra classes. And people would accept her.

She turned toward the back row. Diane was passing around one of her cards. Terri leaned over, smiling. "Hey, can I do the next one?"

"....by using the distributive law." Would the class never end? Math was so dull, so painfully dull. They made you multiply and cancel and factor, multiply, cancel, and factor....just like a machine.

The steel sound of the bell shattered the silence. Scraping chairs, cries of "Hey, wait!" The crowd moved into the hallway now, a thronging, jostling mass.

Alone in the tide of faces, Laura felt someone nudge her. It was Ellen. "Hey, how's that for a smart outfit?" She pointed to the other side of the hall.

The gaudy flowers of Rachel Horton's blouse stood out garishly among the tweedy sweaters and neat shirts. What a lumpish, awkward creature Rachel was. Did she have to dress like that? Her knee socks wrinkled untidily around her heavy ankles, and her slip showed a ragged edge of lace. As she moved into the English room, shoelaces trailing, her books tumbled.

"Isn't that something?" Terri said. Little waves of derisive laughter swept through the crowd.

The bell rang; the laughter died away. As they hurried to their seats, Diane and Terri exchanged eager last-minute whispers. "Make one for Steve. He wants one too!"

And then Miss Merrill pushed aside *Adventures in Literature*, folded her hands, and beamed. "All right, people, that will be enough. Now, today we have our oral reports. Laura, would you begin, please?"

So it was her turn. Her throat tightened as she thought of Diane and Carol and Steve grinning and waiting for her to stumble. But perhaps if she was careful they'd never know she hadn't thought out everything beforehand. Careful, careful, she thought. Look confident.

"Let's try to be prompt." Miss Merrill tapped the cover of *Adventures in Literature* with her fountain pen.

Laura pushed her way to the front of the class. Before her, the room was large and still; twenty-five round, blurred faces stared

272

blankly. Was that Diane's laughter? She folded her hands and looked at the wall, strangely distant now, its brown paint cracked and peeling. A dusty portrait of Robert Frost, a card with the seven rules for better paragraphs, last year's calendar. . . . And the steady, hollow ticking of the clock.

Laura cleared her throat. "Well," she began, "my report is on civil rights." A chorus of snickers rose from the back of the room.

"Most people," Laura continued, "most people don't care enough about others. Here in New England, they think they're pretty far removed from discrimination and violence. Lots of people just sit back and fold their hands and wait for somebody else to do the work. But I think we're all responsible for people that haven't had the advantages . . . ."

Diane was giggling and gesturing at Steve Becker. All she ever thought about was parties and dates. And such dates! Always the president of the student council or the captain of the football team.

"A lot of people think that race prejudice is limited to the South. But most of us are prejudiced—whether we know it or not. It's not just that we don't give other people a chance; we don't give ourselves a chance either. We form narrow opinions and then we don't see the truth. We keep right on believing that we're open-minded liberals when all we're doing is deceiving ourselves."

How many of them cared about truth? Laura looked past the rows of blank, empty faces, past the bored stares and cynical grins.

"But I think we should try to forget our prejudices. We must realize now that we've done too little for too long. We must accept the fact that one man's misfortune is every man's responsibility. We must defend the natural dignity of man—a dignity that thousands of people are denied."

But none of them knew what it was like to be unwanted, unaccepted. Did Steve know? Did Diane?

"Most of us are proud to say that we live in a free country. But is this really true? Can we call the United States a free country when millions of people face prejudice and discrimination? As long as one person is forbidden to share the basic rights we take for granted, as long as we are still victims of irrational hatreds, there can be no freedom. Only when every American learns to respect the fundamental, human dignity of his fellowman can

we truly call our country free."

The class was silent. "Very nice, Laura." Things remained quiet as other students droned through their reports. Then Miss Merrill looked briskly around the room. "Now, Rachel, I believe you're next."

There was a ripple of dry, humorless laughter—almost, Laura thought, like the sound of a rattlesnake. Rachel stood before the class now, her face red, her heavy arms piled with boxes.

Diane Goddard tossed back her head and winked at Steve.

"Well, well, don't we have lots of things to show," said Miss Merrill. "But aren't you going to put those boxes down, Rachel? No, no, not there!"

"Man, that kid's dumb," Steve muttered, and his voice could be clearly heard all through the room.

With a brisk rattle, Miss Merrill's pen tapped the desk for silence.

Rachel's slow smile twitched at the corners. She looked frightened. There was a crash and a clatter as the tower of boxes slid to the floor. Now everyone was giggling.

"Hurry and pick them up," said Miss Merrill sharply.

Rachel crouched on her knees and began very clumsily to gather her scattered treasures. Papers and boxes lay all about, and some of the boxes had broken open, spilling their contents in wild confusion. No one went to help. At last she scrambled to her feet and began fumbling with her notes.

"My—my report is on shells."

A cold and stony silence had settled upon the room.

"Lots of people collect shells because they're kind of pretty—sort of, and you just find them on the beach."

"Well, whaddaya know!" It was Steve's voice, softer this time, but all mock amazement. Laura jabbed her notebook with her pencil. Why were they so cruel, so thoughtless? Why did they have to laugh?

"This one," Rachel was saying as she opened one of the boxes, "it's one of the best." Off came the layers of paper and there, at last, smooth and pearly and shimmering, was the shell. Rachel turned it over lovingly in her hands. White fluted sides, like the close-curled petals of a flower; a scrolled coral back.... Laura held her breath. It was beautiful, really beautiful. But at the back of the room the snickers were beginning again.

"Bet she got it at Woolworth's," somebody whispered.

"Or in a trash dump." That was Diane.

274

Rachel pretended not to hear, but her face was getting very red, and Laura could see she was flustered.

"Here's another that's kind of pretty. I found it last summer at Ogunquit." In her outstretched hand there was a small, drab, brownish object. A common snail shell. "It's called a... it's called...."

Rachel rustled through her notes. "I—I can't find it. But it was here. It was in here somewhere. I know it was." Her broad face had turned bright pink again. "Just can't find it...."

Miss Merrill stood up and strode toward her. "Rachel," she said sharply, "we are supposed to be prepared when we make an oral report. Now, I'm sure you remember those rules on page 21. I expect you to know these things. Next time you must have your material organized."

The bell sounded, ending the period. Miss Merrill collected her books.

And then, suddenly, chairs were shoved aside at the back of the room, and there was the sound of many voices whispering. They were standing now, whole rows of them, their faces grinning with delight. Choked giggles, shuffling feet—and then applause—wild, sarcastic, malicious applause. That was when Laura saw that they were all wearing little white cards with a fat, frizzy-haired figure drawn on the front. What did it mean? She looked more closely. "HORTENSKY FAN CLUB," said the bright-red letters.

So that was what the whispering had been about all morning. She'd been wrong. They weren't out to get her after all. It was only Rachel.

Diane was nudging her and holding out a card. "Hey, Laura, here's one for you to wear."

For a moment Laura stared at the card. She looked from Rachel's red, frightened face to Diane's mocking smile, and she heard the pulsing, frenzied rhythm of the claps and the stamping, faster and faster. Her hands trembled as she picked up the card and pinned it to her sweater. And as she turned, she saw Rachel's stricken look.

"She's a creep, isn't she?" Diane's voice was soft and intimate.

And Laura began to clap.

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APPENDIX N
Teacher Reference List

Resource List

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APPENDIX O
"Schindler's List" Parent Letter
and
Project Format

January, 1997

Dear Parents,

Your student is taking part in a reading unit that covers the topic of the Holocaust. The material that is being read in class has been carefully selected for age appropriateness and subject content. While reading and discussing the selected novels, students will be taking part in extended activities which will include projects, writing, poetry and selected viewing of video material.

Upcoming on the NBC network will be the television premiere of "Schindler's List." I am offering the viewing of this movie as one choice of projects for the students. They will be asked to complete a follow-up writing assignment to earn the full grade.

I am aware that some parents restrict television viewing and may have a concern with this project choice. If that is the case, your student is welcome to complete the alternate choice. That assignment will involve a reading activity, followed by a writing assignment. Both assignments will be graded equally and discussed in class. The due dates for either assignment will be the same. The Choice will be left with your family.

I want to thank everyone for their cooperation and assistance this year. If you have any questions regarding this assignment, please don't hesitate to call me at the school or my home.

Thank you,

Project List

"Schindler's List" Project Instructions

Read questions before viewing the film.
Watch the film carefully and make any notes.
Take your time and prepare the paper.

First: Discuss the feelings and impact the film made on you. This can be done in no less than two paragraphs.
Second: Select once character and discuss the importance of this person to the film. Why did you select this character above the rest? What made this character interesting? Why was this character important to the film?
Third: Observe the order of events surrounding the Jewish people. What did the people select to pack for their relocation? Why do you think they made these selections? Were these logical selections?
Fourth: Discuss the change in Schindler. How was he at the beginning of the film? When did you begin to observe a change in him? What do you think caused this change?